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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., February 1, 1923

NEW SERIES  
VOLUME XXV, No. 5

You do not like for an editor to use slang, and you are right, for the most part. And so you do not like to have him speak of anything "getting his goat". You would rather hear him say that something "captured his Angora". All right; put it in that way if you like. But there are some things that affect him somewhat in that way. For example, if a brother moves from Mississippi to Missouri, and being a pastor in Missouri, he writes to the Mississippi paper and gives the news of his church, well that makes the Missouri editor wonder what his paper is for anyway. Or "vice versa and the same". Or if a pastor or friend gives a good long write-up in his county paper and then sends a second-hand clipping to the denominational paper, the editor feels somewhat like a tramp who has been handed out a cold pone of bread. Particularly if it is accompanied with the suggestion that "you may search through this and if you find anything that is fit to print, do so." The Baptist Record is glad to give good, short newsy accounts of the work everywhere, but it tastes better when it is fresh and hot and not warmed over.

There are said to be a million and a half Jews in the city of New York and they have less than a hundred places of worship. That means there are nearly as many Jews in New York as there are people of all sorts in Mississippi, white and black, Protestant and Catholic and of no faith. How would Mississippi look on the religious map if there were only 95 churches of all sorts in the state for the people to attend.

The Home Mission Board at its meeting in January agreed to give to Mississippi the same amount as last year for cooperative and enlistment work. This is done in spite of the debt on the Home Board because Mississippi has "toted fair" with the Home Board, and paid the ratio agreed upon.

Dr. Ben Cox recently celebrated his tenth anniversary as pastor of Central church, Memphis. In this time 1,412 members have been added, making a net gain of 770. For nine years a noon-day prayer-meeting has been held in the church every Wednesday.

Mrs. Janie Lowrey Sanford Graves and Miss Mary Anderson, our missionaries in Canton, China, are expected home in a short while to spend their furlough. Mrs. Graves has been for forty years a missionary and Miss Anderson for ten years or more.

Miss Selma Maxville, one of our Mississippians who went as a missionary to Burmah, under the appointment of the Northern Baptist Board, will reach home in May for her first furlough. She will be with her sister for a while in Tupelo.

We have heard of Bible schools to be held at Pelahatchie, Forrest, New Hebron, Centerville, Aberdeen, Artesia and Waynesboro. The editor hopes to be present at five of these besides helping in the one being held at Jackson College.

Will Hays, who said Arbuckle could come back is now wondering what it was that hit him.

## Four Minute Sermon

Subject: Religious Morons

Text: "Brethren, be not children in mind; yet in malice be ye babes, but in mind be men",  
1 Cor. 14:20

Paul's first letter to the Corinthians was written to correct certain specific abuses in the church. One of these was divisions; another was unclean living; another was the matter of participation in idolatrous feasts; another was the abuse of the Lord's Supper. The passage in which our text occurs deals with the relative value of special spiritual gifts. The Corinthians, like a few people nowadays, were placing undue emphasis on the gift of tongues. They were fanatical about speaking in an unknown tongue, preferring that to any other gift. Paul shows that it is relatively unimportant, that it serves no purpose for edification, that it was becoming a dissipation. He insists that the things which enlighten and build up are those specially valuable and to be sought after. That what does not make you or others a wiser, stronger, more intelligent Christian cannot be of the highest value; and that what does make for greater intelligence, for strengthening and expanding the mind is of first and greatest concern.

The constant tendency of a staid formal religion is to be crystalized into ceremony and petrified into ritual. The danger of a free and untrammelled religion, as that of Baptists and a few others, is that it tends to become volatile, to degenerate into a dissipation, to become an emotional luxury. This was what threatened that Baptist church at Corinth. They thought more of lapsing into the rapture of speaking with tongues than of listening seriously to instruction of someone who spoke or prophesied under the illumination of the Holy Spirit. They were like children, or like some childish race, who were carried away with the noise of their own voices. Certain kinds of music will have this effect. Certain ecstatic exhortation may raise a hullabaloo in the meeting house. Or people may be carried away with the momentum of an organization or swept along with the crowd.

The test of your religion is whether or not it is broadening your sympathies, enlarging your field of the knowledge of God's word and God's work. If your worship is a mere momentary ecstasy which dies down on Sunday night and leaves you with no more knowledge of God or concern for his work, then indeed it is a dissipation. We would not discount the uplifting that comes from the meeting of souls with a common life and common purpose. But unless there is upbuilding as well as uplifting then something is wrong. In this one chapter Paul speaks at least six times of edifying. As many times he speaks of the understanding or the mind. He says, "But in mind be men", and the word means full grown people as distinguished from children. It has been truly said that skepticism comes

of a man's mind developing on other subjects and standing still in religion. A moron is one whose body grows in every way normally, but whose brain remains as it was in childhood. There are men whose knowledge of the world, of business and politics of passing events and economic forces grows constantly, but whose religious information is at a standstill. There are those whose interest in and sympathy with world movements expands constantly but whose religious interest and sympathy stagnates. There are those who read assiduously the daily paper or special magazines or secular newspapers, but who haven't time for or interest in one that tells about the word and work of God. Be men.

The Baptist Bible Institute of New Orleans is the recipient of \$10,000 given by Mrs. Robert Thompson Layne of Shreveport, the income from which is to support a lectureship in the Institute on some phase of Christian doctrine and practice in harmony with the historic faith and polity of Baptist churches. This is a generous gift by a member of the First Church, of which Dr. M. E. Dodd is pastor, and is along the line greatly desired by President DeMent. Very properly Dr. Dodd has been invited to give the first course of lectures.

During the recent illness of Evangelist T. T. Martin, Mr. Petroff, his singer, conducted the meetings and was greatly blessed in the work, more than 200 professing faith. Since then Mr. Petroff has taken up the work of evangelism and is greatly prospered. Two others have joined with the Blue Mountain evangelists: J. A. Sutherland, a graduate of University of California, also of Moody Bible Institute and of the Louisville Seminary; also Mr. Oliver Reed of Missouri, who is well known and highly esteemed in his state.

A brother writes asking our opinion as to the parables of Jesus; were they actual historical occurrences or were they simply illustrative stories. The universal opinion so far as we know is that they are not intended as actual occurrences, though every one of them is perfectly natural and might have happened. They were simply to illustrate some gospel truth.

Kentucky Baptists will begin soon work on a half million hospital building, having six floors and basement, with 134 beds. It will have separate power house and laundry. The building site contains four and a half acres in Louisville. Thus the dream of several years is soon to be realized.

The following churches have joined the "Honor Roll" since last issue: Neshoba church, Neshoba county; Sallis church, Attala county; Indianola church, Sunflower county.

Brother A. G. Fore thanks all who sent him copies of the Baptist Record with obituary notice of his wife.

Florida Baptists are to have a \$100,000 Headquarters Building in Jacksonville.

The Boys' Home of the Texas Baptist Orphanage recently was burned. Two boys are missing.



## CHRIST'S ALLUSIONS OR REFERENCES TO HIS DEITY

By E. L. Wesson

It seems that the questioning concerning the Deity of Christ that is somehow disturbing so many minds today is destined to get itself before the people, whether it should be so or not. The editor of our Baptist Record is writing some things about it that are causing some to think. He recently told us that Jesus did not go about proclaiming His deity to the people for it would have been unbecoming in Him and obnoxious to the public, and in this week's paper he has given us an editorial on "Jesus Conscious of Deity."

These writings from one so cautious spring some old-time questions and call for answers clear and strong. The very first question is this: Has the silence of preachers and writers on this momentous subject, seemingly taking it for granted that every body believes in Christ's deity, had anything to do with the flood of doubts that seem to threaten the convictions and faith of so many people now? I fear it has. Personally, I was raised up to feel that it was almost unpardonable to even question the deity of Jesus Christ, yet I did question and had to fight it out with my doubts by myself and for myself, fearing even to ask help of others lest my asking be misunderstood and I be branded as an egotist, or a skeptic, and it was a long, lonely fight.

Jesus had no such fear about questioning His deity as that. He recognized that believing in His deity was not natural to man, and that it came not by human reasoning but by the revelation of God to man. That is clearly shown by His statement to Peter, when He confessed that He was God's Son. He said, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Humanly speaking, the labors of Jesus from the time He called the apostles until Peter confessed Him Divine was to bring them to recognize His deity, and when Peter confessed He immediately began to reveal to them His mission in the world.

Paul realized the same fact, as is shown by his statement, "No man can say that Jesus is the Lord, but by the Holy Ghost"—1 Cor. 12:3. Our little children all believe it, as a teaching, and many of them under the power of the Holy Ghost come to realize it early and never doubt, but many do doubt though they may never express it.

The questioning that is now coming out is only the overflowing of doubts that have been smothered down in the minds of men for years, which till now they dared not express; but which, under the tide of recklessness that recently swept the world by storm, they have ventured to assert. Thank God that this is a free day for both thinking and speaking. The result is going to be good. Many are going to learn that they are neither smarter nor different from the rest of humanity, and that thousands have gone through the very doubts which they now think are original with themselves, and have come out into the full consciousness that Jesus was "both Lord and Christ."

It is not ours to defend the deity of our Lord. He will take care of that. It is ours to proclaim Him "the Son of God", "the Lamb of God", "the Savior of the world", and show to the world His power over us. God will take care of the rest. We have no more reason to fear for the deity of Christ than Uzza had to fear for the ark of God. They who meddle with it may die, but the deity of Christ is "the Rock Eternal" upon which He built His church, and for which we need have no concern.

But it is a fact that Jesus knew WHO He was and WHAT He was from early childhood, if not from His birth. That is clearly shown in the first words recorded in the Scriptures as His words. He said, when speaking to His mother who had found Him in the Temple, "Wist ye not that I must be about my Father's business?" Nothing but conscious knowledge of His relationship to God, and His mission in the world, could have brought such words from a boy-twelve years

of age. No twelve year old boy either before or since that time is known to have made such a statement about himself. Consciousness of His relationship to God, as Son to Father, prompted the statement.

Then His words to Nathaniel, in John 1:48, clearly express His deity and His consciousness of it. He said, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Nathaniel knew that naturally, as a man, He could not have seen him, therefore he recognized and acknowledged Him "the Son of God." We can but believe that Jesus made the statement on purpose to convince Nathaniel of His divinity and lead him into faith, which fact compels us to believe that He knew just WHO He was.

Then Jesus certainly referred to Himself as Divine in John 1:51, when He said to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." And He surely referred to His relationship to God as Son, when He said to those who sold oxen, sheep and doves in the Temple court, "Take these things hence; make not my Father's house an house of merchandise"—John 2:16. And certainly He implied both His deity and His consciousness of it, when he said in John 2:19, "Destroy this temple and in three days I will raise it up." He knew that all to whom He spake knew that no mere man could raise himself up out of death. The very thing suggested shows His knowledge of His deity. Then He unquestionably alluded to His deity when He spoke to the woman at the well (John 4) about Himself giving lifegiving water which would be in those who drank it, "a well of water springing up into everlasting life." No mere human being could have said such a thing without showing himself crazy, or a crank, at whose saying the world would laugh, or sigh in pity. But the world has recognized the saying as an expression of Christ's consciousness of His deity, and thousands have drunk of that water and shouted His praises until death.

Then in John 4:26 He clearly referred to His deity when He said to the woman, when she spoke of Messiah, "I that speak unto thee am He." Also in John 5:17 He showed clearly His consciousness of relationship to God in Divinity, when He said, "My Father worketh hitherto and I work." The Jews who heard Him recognized His statement as an allusion to His deity, and accused Him of "making Himself equal with God", that is, Divine. In the entire fifth chapter of John, Jesus speaks of Himself as "the Son of God", and says, "the Son quickeneth whom He will." A thing which He knew no mere man could do. Then He said, "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." If these words do not show that Jesus is God equally with the Father they have no meaning.

### A SIMPLE PARABLE

The day is dark and cloudy, impossible to know any of the directions. A man who is seeking an inheritance in Jackson, Miss., one hundred miles away, starts out in his car. He soon finds that he is lost. He runs a little way and suddenly comes upon a highway crossing, roads running east, west, north, and south. At this important crossing he finds a group of ten men. He stops his car and asks directions to Jackson, explaining that he has an inheritance there if only he may be able to get there on time to make claim for it. Nine of the ten men tell him that it doesn't make any difference which road he takes, they all lead to Jackson. Only he must be sincere and honest in believing he is on the right road, and stay in the middle of the road, and not turn his car over, drive faithfully and he will get to Jackson safe and sound and in good time. (That sounds foolish.) All the nine men acknowledge they have never been to Jackson. He becomes confused and wonders which way to go. About

that time one man standing off a little way to himself, addresses him as friend, and tells him he knows the way, the direction, and the road that leads to Jackson. He asks him, "Have you ever been there?" He answers, "No; but I have an inheritance there myself, and have daily communication by wire, with my Father who lives there, and who left my inheritance there." He asks the man, "How do you know the way, having never been there?" He answers, "I have a guide with me who came from there, whom my Father sent to me. This guide, and myself, have the way, direction, and road all mapped out. But there is no possible chance for you, not having the way, direction, and road mapped out, to get there on time. But I have a way for you to go that will put you safely there on time. See the big car standing over there? My guide will drive for you. I make no charges; I can not charge. But you may go free if you will accept the trip that way." At this stage of the conversation, the nine men laugh to scorn the man who made the proposition. The last man thinks for a while, then scratches his head, and mutters the words, "Too easy." The man says to him, "It's true it is easy for you. But it cost my Father a great price to run this car." He shakes his head again and says, "I am afraid to risk it." And in a great rush jumps into his car and dashes away in the wrong direction in great speed. The nine men cheer him as he runs away. About that time another man in a car (his brother) approaches. He too is lost, as the day is cloudy. He goes through the same list of statements, and asks the same questions as did his brother. The nine men tell him the same story as they did his brother. The one man makes the same statement, and proposition that he did to the other man. And at the same stage of the conversation the nine men laugh to scorn again. But he believes the statement of the one man, and points his finger into their faces, and replies to them, "Neither of you claim to know the way, none of you has a guide, none of you gives me any satisfaction. But this man tells me his car will put me in Jackson on time; and while he can not charge me I will try to at least show him the respect of believing him, and I will accept his offer. Let's go." The guide quietly lifts him into the big car with his strong arms, jumps to the steering wheel, whisks him away. And in due time he arrives in Jackson, claims his inheritance, and all is well.

### The Application

A man hears there is a God in heaven giving away eternal life, with an inheritance. He has a desire to be an heir of God. But the way to obtain the inheritance is cloudy to him. He is shrouded in doubt and misgiving about the way, for he has heard almost an hundred different ways explained to him. The majority of them claim that it doesn't make any difference what church he joins, or what he believes, just so he is honest and sincere, prays, works, and lives right, he will get to heaven by and by. He becomes confused and wonders how to start. About this time he chances to hear a gospel preacher, who preaches there is only "one way", that he knows the way, while he has never been to heaven yet, he communicates with his Father (which art in heaven) daily, and his Father has sent to him a guide, (the Holy Spirit) who dwells with him, and in him, who tells him he has an inheritance there, and he and the Holy Spirit have the way, and all mapped out, in the inspired word (the Bible), and the way is "Christ Jesus our Lord." That he must accept eternal salvation free, as a gift, the only condition being that of simple child like trust in Jesus, who is the way, the life, and the all. He shakes his head as he finds the majority of men make fun of that way, and mutters the words, "Too easy." The gospel preacher then explains that it cost his Father a great price, that of robbing heaven of its brightest jewel, the divine Son of God, who was incarnated, suffered, shed His innocent blood, died on the cross, was buried. But God raised him from the dead, and



little way to and tells him and the road m, "Have you to; but I have ave daily com- her who lives e there." He the way, hav- ers, "I have a ere, whom my I myself, have oped out. But u, not having ed out, to get for you to go ime. See the uide will drive n not charge. ecept the trip conversation, an who made ts for a while, rs the words, "It's true it rather a great is head again " And in a dashes away ed. The nine About that brother) ap- ay is cloudy. atements, and brother. The y they did his same state- to the other conversation But he be- n, and points lies to them, way, none of me any sat- car will put he can not now him the ll accept his ly lifts him ns, jumps to ay. And in ns his inher-

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has crowned him with glory and honor (He who has obtained eternal redemption for us). But he says, "No. I'm afraid to risk it", and with great zeal he joins the big crowd and endeavors to work, pray, and live honest and sincere, and depends upon Christ only to help him along the way.

But another man hears all these things. He also hears the gospel preacher, who offers eternal salvation in Christ free, as a gift, with the only condition of child like trust, (committal, or deposit) in him who has done every thing that is necessary to save to the utmost all who trust him. He too is surrounded by the same majority who make light of the simple truth. But he believes the truth of the gospel, is lifted into the kingdom of God, by the strong arms of the Holy Spirit by faith in Jesus Christ; and is immediately filled with the Holy Spirit, who seals him, who comforts him, who witnesses to him, that he is a child of God, an heir of God, and a joint heir with the Lord Jesus Christ, and peace fills his soul. And as surely as God is in heaven, this man will meet his Lord in the air in the resurrection morning.

J. E. HEATH.

Duck Hill, Miss.

### A CONFIDENTIAL TALK

By J. F. Love, Cor. Sec'y.

That Southern Baptists are interested in those in other lands who are lost without the gospel and that they have hearts capable of deep sympathy for those who suffer, I do not doubt. The daily mail which finds its way to my desk would convince anyone who entertains skepticism of this interest and sympathy. I know, too, that Southern Baptists love their Foreign Mission Board, and that they want to co-operate with those of us who are charged with this great work and are close to it and feel the stress and strain of it. And yet, there do, I confess in this confidential chat, come times when I am compelled to realize that many of our brethren and sisters do not know how stressful is the work and how keen is our anxiety for it. It is impossible that those who are out of touch with the Mission Rooms, the center where this work registers its weightiest pressure, to know what this pressure is.

Since they cannot, I often feel a sense of timidity in writing or talking about the urgent necessities and perils of the work lest I be interpreted as a partisan, an interested representative of a department of the work which only like all departments is naturally under stress of circumstance. Then again, there is embarrassment from another source. The Foreign Mission Board has, in the necessity of the case, to handle an almost infinite variety of particular urgent and pathetic appeals for this or that necessity of hundreds of missionaries. If we set before Southern Baptists a certain object which makes an especially urgent appeal, we have found that many readers of the denominational papers will take this appeal as a most exceptional one, and forgetting the combined appeal which is made in the name of Foreign Missions, they wish at once to direct their contributions to the relief of the distress of the particular missionary who is concerned in the special object named. Only recently a missionary, and a good and faithful one too, presented in one of our Southern periodicals a particular need on her field, and one which is in every way worthy and represents a great need, and yet it is a need for which the Foreign Mission Board could not make appropriation because we felt it could better wait than some other things, and the Board's receipts would not take care of both. This appeal, however, for a particular object caught the imagination of many readers and they at once began to ply us with letters. One dear, pious soul wanted us to appeal to all the churches of the South on behalf of this one object, not knowing that we had already assumed responsi-

bility for a hundred objects just as urgent and for which we had not received the money.

An appeal of an individual for a single object can be made as strong, as heart-touching as the appeal of the Board for a whole denominational program which includes a thousand needs—any one of which is as great as the individual need, but which the larger interests of the work forbid us to individualize. One can go into pathetic detail and use human interest coloring and visualize a single object at home or abroad, and thus make it to seem more real and more necessitous than the whole world program which carries the need of every missionary. It is thus that many comparatively small interests get more than their proportion of denominational benevolence, while the great comprehensive world work of the denomination with a thousand individual appeals included in it receives a comparatively small response. It is in this way too that frequently unauthorized and unworthy appeals by independent individuals get money which ought to go into the well-considered denominational program.

But I set out to take into confidence the reader by venturing to give a few extracts from letters which show something of the daily pressure that is upon us who handle the Foreign Mission mail. Perhaps some readers will excuse us for our urgency in Foreign Mission appeals when they get this little insight into the pressure under which we daily labor. We do not appeal for these objects but for Foreign Missions which includes many needs of which those are but samples.

Here is a letter from Europe, for instance, making appeal for relief:

"We feel obliged to turn toward you and beg you for a little help. The Lord will repay you twofold for this. All our estates we had to leave and flee within twenty-four hours from our city far into a foreign land. This appears dark before us. Prices rise from day to day, winter comes and everything is lacking to us, such as needs for the body, feet and in our dwelling. Beloved, we have no table nor chair, nor kitchen, no utensils. Yes, dear brethren you could not imagine how we live here. We live in large barracks, seven families live in one room about 25 souls. It is a pitiful life, but our Heavenly Father has helped us until now. We turn to you and pray to you in the name of Jesus, help us. We wish to abide in patience until that time and ground our hopes strongly in Him who said, 'Know ye, I am with ye always and will help you. Be not dismayed.'"

The above is no exceptional appeal. It is just one of many. The other day we had to listen to an appeal on behalf of thousands of orphan children in one of the Southern Baptist relief districts in Europe. These children unhoused, unfed, unclothed, had been gathered into a horse pound. More than 400 of them were, because of long starvation, threatened with total blindness, but even the cry of starving children could not be answered because we had already assumed much larger obligations than we had money to meet. Thank God the Methodists were able to help some of them.

But the regular mission work has appeals that are as heartbreaking as these appeals of orphan children. Missionaries are pouring into our ears the appeal of lost men and women, of new and glorious opportunities sure to be lost without quick response. Some of them have waited long for equipment through which to make their lives count for Jesus and are discouraged. Here is a word from a beloved man who did not take a furlough for eleven years, but whose request for urgent equipment was denied in October:

"I have more than waited my turn and you have deferred my hope to an extent that makes it impossible for me to go on further. It is too hard and too uncertain. I shall have to say I cannot go on. This is the mildest way I can put to you what I have in my heart."

Here is a letter from a missionary for whom we were not able to provide a house in which to live:

"The notice of the request for our residence has been received here as turned down by the Board. The Board in the beginning promised to house us, and we have been in China nearly two years without a finger being turned by the Board to carry out its promise. We are homeless and nothing in view for a home, etc., etc."

The poignant thing about some of these appeals from dear missionaries is that they do not understand that the Board cannot grant their request and sometimes blame us for the failure of the Board to supply their needs. They are a long way from home and some of them have been a long time away and do not understand how sorely pressed and how sorely distressed the Foreign Mission Board is.

Here are extracts from a letter which the writer has just received from Dr. W. O. Carver who has been making an itinerary of our European fields. Read what he says and remember that this is not from a Foreign Board secretary, but from a beloved representative of the denomination who sees with unbiased eyes:

"The situation in Bucarest with reference to our housing is pathetic. Our church people have to go through a stable yard to reach their upstairs room, merely a converted apartment, which is only half equal to the audiences that crowd into even such quarters and which would be instantly condemned as unfit for meetings of this character the moment any priest should call the attention of the authorities to it and ask that it be closed, and we should have no just grounds for attributing it to persecution. Adorian is a man of fine parts and is working himself to death. The look of longing and desperation on his face the last night I was there when he had had to accept as final the inability to promise him any certain relief will never be forgotten, nor the tone of the voice as he asked Dr. Gill: 'What am I to do?' I should like also that all our brethren in the home land should know and take to heart, that the leaders of our Baptists in Europe read of the great sums being spent in plants for local churches, and find it difficult to credit us with truthfulness when we tell them we cannot afford the means necessary to help them with the most modest equipments."

We could go on quoting but forbear. Remember please that these appeals come almost daily from China, Africa and South America and a dozen other countries where need and opportunity engage the missionaries and compel them to pass their appeals on to us. Reflect, too, if you will, that the Foreign Mission Board's appeal is for others and that the Board is heavily in debt for obligations which have been assumed in response to these appeals while leaving hundreds of appeals unanswered, and that the Board has no relief from its obligations and no ability to meet the incoming appeals except as Southern Baptists furnish the money. Accept our word for it when we tell you that Foreign Missions is in great need.

The Southern Baptist Convention will meet at Kansas City, Mo., May 16-22.

Many brethren of the churches of Northwest Missouri would like to have ministers attending the convention preach in their churches on Sunday, May 20. Arrangements will be made to pay travelling expenses from Kansas City to the churches and return.

Any brethren interested who are willing to render this service and would like to visit one of our churches in this wonderful country of Northwest Missouri will please write me and efforts will be made to close a definite engagement before convention week.

Many of the pastors join me in saying we hope to have visiting ministers from the South in every Baptist pulpit in Northwest Missouri on May 20.

Respectfully,

C. C. CUNNINGHAM, Pastor at Large,  
2714 Patee St., St. Joseph, Mo.

Jan. 20, 1923.



## The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### GETTING JOY OUT OF IT

You may have seen a small boy playing with a doll. Not like a girl with it; that is different. The boy will sit down on the floor with the doll between his feet and taking a pocket knife will pick the eyes out of the doll just to see what they are made of and how they were fastened in. If the doll is one of the crying variety he will use his pocket knif or any convenient sharp tool and perform an abdominal operation just to see what it is on the inside that makes the doll cry. He will proceed to rip open the legs to see if it is sawdust or sand with which it is stuffed. That is his way of enjoying a doll.

Of course a girl is different. She hugs the doll and caresses it. She talks to it, dresses it, puts it to bed and fixes up a chair or a buggy or a doll house for it. She is devoted to the doll, loves it and gets a great deal of joy out of it. She is awfully distressed if her brother is found abusing it or tearing it into bits.

That is the difference in the way one group of people get joy out of the Bible and another group. It has gotten to be quite a fad for the radical critic now to tell you that the Bible is a new book since he learned to treat it historically and scientifically. He once thought it the Word of God, but he has learned better now. He has learned to take it apart, to find the original folk lore out of which it was made, to split Genesis into fragments and sort them out into the Javistic and the Elohist and what not. He has ripped Isaiah wide open in the middle and taken out the vital organs from the fifty-third chapter; has discovered that there is no reference there to Christ, or the crucifixion. He is in great glee and gets great joy out of it. To be sure there is no salvation from sin in it, no certainty of heaven, and no fear of hell, but it has a certain religious value. It shows the "evolution of the moral consciousness." In the meantime those who love it and have found comfort and salvation from it, weep over the vandalism of the critics and sorrow for the destruction of faith and its sure foundations. May God have mercy on the Vandals.

### RELIGION AND SUPERSTITION

Religion is such a response to revelation as reunites man with God, puts him into fellowship with his Maker. It is genuine and valuable in proportion to the fulness and accuracy of our knowledge of God, and our response to it. Insofar as we are ignorant of God and his revelation, religion degenerates into superstition; rather fails to emerge from superstition. In Paul's address to the Athenians, the old version, probably inaccurately, records him as saying they are "too superstitious." The American Revision gives it as "very religious." They were both. For they worshipped "An unknown God."

The same condition obtained, according to the testimony of Jesus, among the Samaritans as compared with the Jews, Jno. 4:22. Ye worship that

which ye know not: we worship that which we know. The revelation which the Samaritans had of God was imperfect and inadequate; it was not sufficient to save them. "Salvation is of the Jews." There must be enough knowledge of God of his real character, of the way to approach him, of what he requires in his worshipers, to make worship and service acceptable. And not only must there be sufficient knowledge of God available to our understanding, we must then use the mind or understanding in worshipping him. The Father seeketh such to worship him as worship in spirit (or mind) and in truth, that is in accordance with his nature, in accord with what is revealed of him.

How much of ignorance and consequent superstition can one have and yet be truly a Christian? How much superstition may we have and yet be able to do good or to receive good from Him? This may not be easy to answer. If any measure of ignorance and superstition prevented access to him or blessings from him, then perhaps most of us would be cut off. There are apparently occasions in the Bible where people were blessed in spite of their superstition. The woman who had an infirmity for eighteen years said, "If I can only touch the border of his garment, I shall be made well." Evidently she was ignorant. She had only a slight knowledge of Jesus, but she had real faith, though mixed with superstition. She had the common Jewish notion that there was some virtue, some special sacredness in the fringe of his garment. To be sure that was a mistake, but when she touched she was healed. The Nobleman who came to Jesus in behalf of his son, Jno. 4:46, had the idea that if Jesus would come down and lay his hand on the sick boy, he would get well. This was due to an imperfect knowledge of Jesus. Jesus said with sorrow, Except ye see signs and wonders ye will not believe. He didn't need to go down. He only needed to speak the word. So there were those who sought that the shadow of Peter might fall on them, or a handkerchief be brought.

How much superstition can one have and yet be a Christian? It is hard to tell. You may have heard a preacher say that any man who depended in any way or in any degree on his own behavior or his own faithfulness for salvation, was not a Christian and was sure to be lost. Maybe so; and maybe not so. We know that one is saved by grace alone, through faith, without the works of the law. And there are some whose theology is mightily mixed and very defective. Their knowledge of Jesus is imperfect and corrupted with much that is false; and they lack the assurance and satisfaction that comes from a proper knowledge of the grace of God and power of Christ. The flour in their bread is badly mixed with clay, possibly with sand. They cannot have the rest of faith, but if they have genuine faith they will be saved.

A man might be afraid to walk on ice six inches thick for fear it would break through with him and so he gets down and crawls. He makes slow progress and has a great deal of unnecessary worry but he will probably get across.

There is alas a great deal of superstition left among Christians due to ignorance or imperfect knowledge of God. Infant baptism was born in superstition. Indeed the substitution of sprinkling and pouring for baptism originated in superstition. They are all alike due to the fear that some act of human obedience is necessary to salvation. So when it was impossible to immerse, the subject must be sprinkled to save him. Or the infant might die before he was able to believe and to prevent his being lost he was "christened." These things are due to a misconception of the nature of God, and an inadequate notion of the saving blood of Christ. They are superstitions that have fastened themselves upon the masses of people and are as hard to be rid of as ghosts. The corrective of superstition is a better knowledge of God, a true understanding of his word and a personal experience of his grace.

### BOTTLED PRAYERS

The book of Revelation entices us by the very difficulties which it presents in the matter of interpretation, and one must be modest in his attempt to explain many things in it. This article is intended to call attention to an expression found in Rev. 5:8: "And when he had taken the book the four living creatures and the four and twenty elders, fell down before the Lamb, having each one a harp, and golden bowls full of incense which are the prayers of the saints." There is another reference to the "prayers of the saints" in 8:2-4, where an angel mingles odoriferous incense in his censer with the prayers of the saints which went up before God.

Don't let anybody get the idea that the saints here mentioned are a specially fortunate body who have attained to particular distinction in holiness. Nor that these saints are people who have quit the walks of life and gone on to glory. No, the Bible denominates as saints all who are God's people, those on earth who have believed in Jesus and found in Him salvation from sin. The people in our churches are saints if they are God's people.

And these "prayers of the saints" are not petitions offered now in heaven by those who have gone on before, and are still praying for those on earth. The superstition of asking or hoping for some saints in heaven to make intercession for us with Jesus is due to a misconception of the attitude of Christ towards us. It is much easier to get at Him than to come at the "saints," and will do us a great deal more good. The angel who was used to tell John the things which were shortly to come to pass, had twice to rebuke John for prostrating himself before him. He said, "I am a fellow servant with thee and with thy brethren the prophets; worship God."

These prayers of the saints appear to be preserved prayers, bowls or vials being used to contain them, from which they were poured out before God. Many a prayer which appears to go unheeded and unanswered is kept for its proper time of presentation and answer. Many a faithful soul has poured out his heart in supplication before God apparently in vain, but never really in vain. No real prayer is ever poured out on the ground. No petition in Jesus name for what is good goes unheeded. The time may not be yet ripe for its fulfillment. It may come in the after years while we are still living; or it may come when our bodies are turned to dust. They are in the hands of those who will bring them forth in the fulness of time.

Adroniram Judson in Bumah not long before his death was greatly moved by reading a report which appeared to fall into his hands by accident, giving account of the conversion of some Jews through the instrumentality of a tract which he had written in his early years. With a heart overflowing with gratitude and praise he said he had in his early ministry been greatly interested in the Jews and much exercised in prayer in their behalf, and then he added that he did not recall now anything at the close of his life for which he had made faithful supplication which the Lord had not granted. There are many preserved prayers yet to be poured out before God.

A word of explanation. About the time the copy was ready for this week's paper and had been turned over to the printer, the whole batch of manuscripts disappeared, and has not been recovered. The editor lost all his labor in this way. There was other copy also, and those who wrote for the Record of this issue and do not find their articles in here, will accept our sincere regrets. We do not know where it went.

The church building at Belzoni has progressed sufficiently for the services to be held in the basement and they expect soon to be in the upper story. They have made a great fight and are winning out.



## SHALL WE MAKE OUR DENOMINATIONAL PAPERS ASSETS INSTEAD OF LIABILITIES

In an article in the Literary Digest of December 2, 1922, taken from Dr. H. K. Carroll's discussion of Denominationalism, published in the North American Review, Dr. Carroll is quoted as follows:

"The Methodist, including fifteen or more separate bodies were served in 1880 by 39 papers with an aggregate circulation of 221,000. In 1920, when the scarcity of print paper and other costs of production had reduced the number of papers the total circulation has risen to 1,415,000. This shows that the denominational press is at present reaching six times as many Methodists as it was forty years ago.

"The Baptists, including fifteen separate bodies, had in 1880, 24 papers with an aggregate circulation of 143,000, and in 1920, they had 47 papers with an aggregate circulation of 450,000—not so favorable a showing as that of the Methodists. The Presbyterians, consisting of ten or more separate bodies, had more papers and a larger aggregate circulation in 1880, than they had either ten or twenty years later," continues Dr. Carroll. "But in 1910 with 26 papers, the aggregate circulation was more than double that of 1900; and in the next ten years, they had lost ten papers, while the aggregate circulation had advanced to 450,000, nearly as large as that of the Baptists for a group of much less than one-third of the Baptists numerical strength."

These figures show impressive improvements brought by consolidations of papers and by increased circulation, among the three largest so-called Protestant denominations mentioned; but everywhere the improvement was more marked than among the Baptists. In proportion to our numerical strength we had made little progress in our denominational press. According to the Federal Census there are now more members of Baptist churches than of Methodist churches. In the Southern states we have five or six times as many members as our Presbyterian brothers. Now we may reasonably infer that in Dr. Carroll's estimate only the leading Baptist papers and their circulation were included. Because in most of the Southern states the Baptists were exercising their time-honored personal liberty by running from three to five papers in each State. No doubt the smaller papers had much larger circulation taken together than the one known as the State organ.

It was in view of these conditions that Dr. T. T. Eaton, my associate in religious newspaper work for more than twenty years, with characteristic foresight, was frequently led to ask "How many papers ought we to have, and where should they be published?"

The proprietors of our Baptist papers have been our most self-sacrificing servants. The longer they served the poorer they became. In fact, it was the general collapse of individual ownership, extending with few exceptions all over the field, that threatened the very existence of our papers and forced our Southern State Boards of Missions to come to the rescue. Inasmuch, as our papers are indispensable to the life of our churches, and to the interests of our District and state work, and to the support of the Boards of our Convention, they must be continued regardless of cost. Without our state organs, our whole denominational work would be as helpless as a ship at sea without either motive power or rudder. Moreover, not only must we continue our papers, but it is necessary that their columns should be under the control of the denomination, and of course, this means consolidation.

These consolidations have led to the substitution almost everywhere throughout the south of denominational ownership for individual ownership. Nevertheless, it may be true that our papers are now under Board ownership published at greater expense than ever before, and it may become a question later on, whether the churches

will be willing to continue them at the present heavy cost.

Therefore, it is a most urgent matter for us to consider whether our papers may not be made an important denominational asset instead of a liability. Can this be done? After an experience of nearly a quarter of a century, the writer has reached the deliberate conclusion that this can be done by persuading our churches, generally, to include the State organ in their budget to the extent that every family in the Church may receive, free, a copy of the paper. This is now done by many of our churches, especially in Georgia, where I am informed that already hundreds of the churches have adopted this plan.

As an illustration of this movement in Georgia, the following clipping is submitted from The Trumpet, the weekly paper of the Second Baptist Church of Atlanta, Dr. Henry Alford Porter, Pastor, one of the largest Baptist churches in the South. The date is December 3, 1922:

"A GREAT FORWARD STEP.—By unanimous action of our church at the last business meeting, the budget of the church for the coming year will include a provision for the Christian Index, the official organ of Georgia Baptists. By this action the paper will go into about 800 homes in the membership of the Second Church. This action is in compliance with a resolution adopted by the Georgia Baptist Convention, in which it was recommended that the paper for each home should go into the budget for each church."

The budget of the Walnut Street Baptist Church of Louisville for 1923 includes \$2,000.00 for Sunday School literature and supplies, to be furnished free to all the members of the Sunday School. This is just as it should be. And yet the State Organ is just as essential to the life and development of the church as a whole, as is the Sunday School literature is to the Sunday School.

Our attention has frequently been called to the fact that our churches lose some 30 to 40 per cent of the new converts each year. It seems a pity that after our strenuous efforts to reach and enlist the unsaved, there should be such a large leakage of those who are enlisted. Greater effort should be made to stop this leakage by more intensive training and development of those enlisted. A wider circulation and more diligent reading of our denominational organ would prove a most useful aid in this training and development.

It may be asked how would the general adoption of the plan suggested have such financial results as to change the paper from a source of expense into an asset? The answer is "through the increase in the value of the advertising". No paper can live without advertising and the value of its advertising space depends upon its circulation. If only one-fourth of the Baptist churches in any Southern state could be persuaded to place an adequate appropriation for the denominational organ in their budgets the result would probably double the circulation of the paper. This would at once double the receipts from advertising, besides the additional income resulting from the increased subscriptions.

All have observed with interest the efforts now being made especially in Kentucky to increase the circulation of the state organ. If these could be made general with a new method and a definite objective, its success would become far more certain and swift. As the papers have already been consolidated and taken over by the denomination, the next logical step is to persuade the churches to support them as denominational organs and place upon their budgets, so that every Baptist family could have an opportunity to read them and keep step with denominational progress. This is simply the application to the affairs of the Kingdom of the principle of cooperation which is now being signally indicated among the farmers. The arguments for it, spiritual and moral, as well as material, are so great and indisputable that it is certain of adoption in time; and the present time seems to be most opportune.

I conclude this article with an illustration which shows with minute exactness just what I mean, both as to method and results. The Masonic Fraternity has a total membership in Kentucky of over 76,000. They also have a paper owned by the Grand Lodge and conducted for the good of the order. Knowing the importance of having every Mason receive and read this organ of their order, they have adopted the plan herein outlined that all the subordinate lodges shall subscribe for sufficient copies of the Masonic Journal to have a copy sent free to every Mason on their rolls. The results are that this Journal of Masonry now has a paid subscription list of 71,603, and the receipts from their advertising alone has reached the impressive total of more than \$60,000. The paper is, therefore, a great and growing asset to the fraternity, and turns into the treasury of the Grand Lodge a large profit every year.

This illustrates afresh the oft repeated Biblical quotation that "The children of this world are wiser in their day and generation than the children of light."

W. P. HARVEY,  
Louisville, Kentucky.

January 23, 1923.

### W. M. U. RALLY

On Friday, January 12th, there was held in Centreville Baptist Church an Associational W. M. U. Rally. The attendance at this meeting was good, there being twelve organizations represented and many times more that number of women and young people present. The program opened at shortly after ten a. m. with Superintendent, Mrs. I. L. Toler, presiding and Mrs. Lazaar of Liberty conducting the devotional hour. Miss Vivian Roark brought gracious greetings to the body from the Centreville W. M. U., to which Mrs. G. P. McGehee of Gloster in her affable way responded. The honored guests of the day were Mrs. Carrie Hooker Chiles Rowe, returned missionary from Japan; Miss Fannie Traylor, beloved State Young People's Leader; and Miss Jennie Watts of Columbia, the efficient Sixth District Vice-President. These brought brilliant addresses, Miss Watts speaking on District Work; Miss Traylor on the 75 Million Campaign; and Mrs. Rowe told thrillingly of her seven years work in Japan.

The Young People's organizations in Centreville rendered a beautiful and impressive program of their own during the Young People's Hour. Brother Owen Williams, our live wire, energetic Sixth District Man, brought a wide-awake message to the body; and our very own Brethren C. T. Johnson and G. H. Suttle, boosters of W. M. U. work, addressed the meeting showing their co-operation in the Associational work. Ladies of all denominations in Centreville attended the services, so that the house was filled up with attentive auditors.

Not least, but superabundant was the tempting and delicious luncheon served by the local society of Centreville at the noon hour in the home of Pastor and Mrs. G. H. Suttle. Such was the success of this the first attempt of the Association to have an Associational quarterly Women's and Young People's meeting. Our next Rally is to be held with the Mars Hill women in April.

MRS. W. R. McGEHEE, Secretary.

### KINSHIPS OF THE SOUL

By Frances Felts

Starlight,—the soft purple night and God.  
The fragrance of the flowers, the damp, pungent  
smell of the sod.  
The first pink blush of the morning, the bright,  
glowing heart of the Sun.  
The cool, calm rest of the evening, all these and  
my Soul are one.

Orthodox truth in the mind of a prayerless preacher is like grains of wheat in the hands of a mummy. It will never show any signs of life nor produce any fruit of righteousness.



1923

# Mississippi Program

1923

## BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

### THREE-DAY BIBLE INSTITUTES

We have been notified of the following Bible Institutes that have been definitely fixed, and others are being planned. No feature of our program for the year will prove of more lasting value than these institutes. The brethren will please notify us if other institutes have been arranged, or if there are errors in the places and dates here given.

Hazlehurst, Copiah County Association, Feb. 12-14.

Jackson, Second Church, Hinds County Association, Feb. 21-23.

Durant, Holmes County Association, March 5-7.

Pelahatchie, Rankin County Association, Feb. 26-28.

Beulah, Simpson County Association, Feb. 19-21.

White Oak, Smith County Association, Feb. 19-21.

Yazoo City, Yazoo County Association, Feb. 27-March 1.

Inverness, Sunflower Association, Feb. 20-22.

Ecu, Pontotoc County Association, Jan. 30-Feb. 1.

DeKalb, Kemper County Association, Feb. 20-22.

Ellisville, Jones County Association, Feb. 27-March 1.

Waynesboro, Wayne County Association, Feb. 5-8.

Avera, Greene County Association, Feb. 16-18.

### THE BAPTIST RECORD A FACTOR IN CHRISTIAN AND DENOMINATIONAL LIFE

#### If We Had No Baptist Paper, What?

To appreciate the value of a thing it is sometimes necessary to try or to even imagine conditions without it. There are those who for their own advantage at times abhor the law, but if they should live for a while in anarchy they would find that law was essential to their own welfare. A man may not appreciate the sunlight, until he has to live without it. One begins to realize the value of air as he finds that it is being withdrawn from him. It may help to arrive at the value of the BAPTIST RECORD if you will imagine conditions without it. We have only to observe large organizations and corporations to see what they have learned of the value of the printed page to their progress. All great, constructive movements rely strongly upon the press. And some of the same men who employ these agencies in their business are men who are factors in the promotion of the kingdom of God. Then, does it not stand to reason that similar modes of communication should be employed in their religious work?

#### Taste Needs Cultivation

The importance of taste in reading should be considered. There are those who prefer the daily paper with all of its filth to a clean, uplifting, religious paper. Their taste calls for that character of information. Their taste needs to be cultivated. Not infrequently a taste for the best things has to be cultivated. The writer's taste for tomatoes had to be cultivated. This was done because the tomato was so beautiful. A taste for the best literature should be cultivated because of the beauty of the character produced. One says he does not like the BAPTIST RECORD. He needs to become acquainted with the characters whose names appear, the preachers of the state, and to keep in touch with the great kingdom movements. In this way he will become inter-

Fayette, Union County Association, Feb. 18-22.

New Hebron, Lawrence County Association, Feb. 6-8.

Centerville, Mississippi Association, Feb. 11-14.

Bogue Chitto, Lincoln County Association, Feb. 25-28.

### SEVEN GREAT REGIONAL CONFERENCES

On the last page of this issue of the Record will be seen the program for the Seven Great Regional Conferences to be held on the week following the first Sunday in March. These are to be indeed and in truth great meetings. No out of the state men will be used on the programs at any of these meetings, but that does not mean that the programs will not be high class in every particular. We have as capable men as can be found in other states. They know our work and they are loyal. They will bring us some stirring messages.

### ALL-DAY RALLY IN EVERY ASSOCIATION

The associational workers should begin early to plan for the All-Day Rally that should be held in every association following the seven big regional meetings mentioned above. These rallies should all be held in March, because the purpose of them is to emphasize and plan for the all-day meeting in every church during April.

ested; especially so, if he begins to put his substance into the work. The children become interested in the funny papers as they learn the characters by name; and the investor's interest in oil and gold fields increases as he invests his money.

#### Your Reading Tells On You

The character of the reading one desires is an index to the trend of the reader's mind. If one be a Christian, it is natural that he would be interested in the paper which carries the news concerning Christian progress as fostered by his denomination. It will be easy to get him to put money into the Lord's cause, too, if he reads his paper. He will invest his money in kingdom enterprises, and will watch his paper for the dividends. A child may start a bank account. Immediately its interest in banking news increases.

#### The Paper Unifies

The denominational paper is one of the greatest unifying forces. It is important that one receive his information from those who are interested in the cause. It is also important that the facts come from a source which is interested in all phases of the work pertaining to the organization; otherwise factions are likely to arise. The denominational paper furnishes first-hand information.

#### You Get Value Received

The BAPTIST RECORD costs the State Board \$2.00 a year. The paper is worth the money. Compare the cost and the subject matter of the BAPTIST RECORD with the cost and subject matter of your county paper and other secular papers. Compare the educational value. Much of the information contained in the secular paper is of a fleeting nature. The religious paper deals with eternal verities. The secular paper may excite and incite; the religious paper inspires for nobler living. The information carried in the secular paper tends to make of the reader a character like unto those portrayed by the paper;

the religious paper tends towards culture and refinement. It is impossible for one to become well educated if he leaves out of his reading concerning the great spiritual kingdom movements; for history is truly "His Story". It is impossible to be inspired to noble deeds apart from the knowledge conveyed by the papers which carry "His Story"—the progress of God's kingdom. It is beyond man's power to develop his cultural life if he confines himself to the uncensored and unrefined information carried in secular papers. The weeds and the tares must be removed if you would expect a choice harvest. Feed for your dairy cow must be free from obnoxious weeds and decay if you would have the choicest products. The religious paper filters the water, removes the tares and the obnoxious before passing information on to the reader. The result is refined character. The value of character can not be estimated in terms of dollars and cents.

#### Advertising Kingdom Activities

The denominational paper is one of the best advertising agencies we have for the Lord's work. In this day when there is a premium on advertising we should not let the religious paper lose its opportunity to herald kingdom tidings. The impression made on the mind of the youth may cause him to invest his life in kingdom service. Such has been the case.

#### The Laymen And The Paper

For the layman to be in sympathy with kingdom movements he must have the information contained in his denominational paper. For him to follow the right kind of pastoral leadership he must have this information. For him to develop into a well-rounded Christian he must have it. To maintain a sweet spirit he must have it. The once or twice a week preaching will not furnish all the information needed.

#### The Pastor And The Paper

For a pastor to try to lead his church in kingdom activities without having the knowledge contained in his denomination's paper is as unwise as for an army officer to lead a division without knowing the movements of the army at large or the station and field of the enemy. The pastor cannot fulfill the mission of a preacher unless he relates his message and his church to the field at large. This he can not do unless he is constantly receiving the current kingdom news concerning the fields. His preaching is like shooting without taking aim.

#### How To Obtain Subscriptions

In the first place the pastor must have a conviction that the paper is essential to the spiritual, missionary, and denominational growth and development of the membership of his church. There must be conviction.

In the second place the pastor must have the courage and the fortitude and the grace to brook all opposition and present his views so convincingly and so untiringly that the people will be persuaded to follow his leadership. Fear of a congregation or the fear of criticism will never win.

In the third place the pastor with his deacons should plan together to obtain subscriptions. This can be done by taking subscriptions publicly, and then continued by a follow-up committee. It can be done by raising a sufficient fund for local expenses to enable the church to arrange for the paper to be sent to all the homes. This is the best plan.

In the fourth place, keep on until success comes. You can win if you are right and will pay the price.

In the fifth place, place sufficient funds in your local church budget to enable you to put the Baptist Record into every Baptist home. This is one of the most satisfactory ways of handling the subscription of the paper. This can be paid annually, semi-annually, or quarterly in advance. This offer may have to be withdrawn at the close of the account on account of the high cost of printing, so it will be well to avail yourselves of it while the opportunity is offered.



# Convention Board Department

R. B. Gunter, Corresponding Secretary

## MISSISSIPPI BAPTIST STATE MISSION WORK FOR 1923

### Sunday School Work

There are for the year three full-time field workers: J. E. Byrd, State Sunday School Secretary; J. E. Sweaney, Assistant Secretary; and Miss Minnie Brown, Elementary Worker. In addition to these, provision has been made for employing many special workers for summer months, whose duty it shall be to work in County Sunday School Institutes. There will probably be two dozen of these workers. Many of these Institutes will be held in country churches. Several thousand dollars will be expended on special work. The sum total appropriated by the State Mission Board for Sunday School work, including salaries and expenses, is \$9,000.00. The Sunday School Board of the Southern Baptist Convention will add \$1,500.00 more to this amount to supplement the rural work.

### B. Y. P. U. Work

There are two regular field workers: Auber J. Wilds is State B. Y. P. U. Secretary, with headquarters at Oxford, Mississippi; and Miss Sallie Paine Morgan of Aberdeen is Intermediate and Junior B. Y. P. U. Leader and Directress for the State. If interested in B. Y. P. U. work, correspond with these leaders. In addition to these regular workers, there will be employed special workers for the summer months during the season for district and other institute work. The State Board has appropriated to this work \$3,900.00. This exceeds the amount used last year. The Sunday School Board has agreed to co-operate with us in rural B. Y. P. U. work.

The B. Y. P. U. work is one of the most important links in our chain of Christian stewardship. Both the subject matter and the pupil taught constitute a most challenging appeal and afford a field of incalculable resources for kingdom utility. The combination of knowledge and service (and knowledge for service) assures both power and blessing: "We Study That We May Serve", the B. Y. P. U. motto, should commend the work to every church and to every church worker.

### W. M. U. Work

There are two regular field workers in this department (which department is, as the Sunday School and B. Y. P. U. departments, auxiliary to the State Convention Board):—Miss M. M. Lackey, State Corresponding Secretary, and Miss Fannie Traylor, Young People's Leader in charge of the Young Woman's Auxiliary, Royal Ambassadors, Girls' Auxiliary, and Sunbeams. The Woman's Missionary Union also employs a stenographer for full time. There are six District Vice-Presidents who render splendid service with-

out remuneration, save their traveling expenses while engaged in the work. Mrs. A. J. Aven of Clinton, the State W. M. U. President, renders much unselfish service, gratis, except for actual expenses. She studies the field at large and her legislative and executive ability are very helpful. The W. M. U. does a great deal of much-needed missionary teaching through the local societies and also in their county, district, and state meetings. The State Board has appropriated to the State W. M. U. work for the year \$7,500.00.

### Pastoral Support

The sum of \$25,000.00 was appropriated to pastoral support. This amount is used in assisting churches in paying pastors where the churches are not self-supporting. There are 135 churches being assisted this year. There are in this number 40 town churches and 95 country churches. There are 85 pastors participating in this fund. It is the desire of the Board that these churches shall become self-supporting as early as possible and thereby make room for new and weak struggling churches.

### Church Buildings

The State Board appropriated \$25,000.00 to assist in building of churches this year; 14 town churches are aided and 35 country churches. This amount is far in excess of any previous year's appropriation for this purpose.

### Enlistment Work

The State Board continued the six District Enlistment men for this year with an appropriation of \$19,000.00 to cover salaries and traveling expenses.

The following appropriations were made to cover miscellaneous expenses: Expense of State Board meetings for the year, \$1,000; State Convention, \$200; State Convention Minutes, \$700; County Bible Institutes, \$400; School of Evangelism, \$700; Students attending Mid-winter Bible School, B. B. I., \$1,000; A. A. Cooley, Negro Baptist Convention Secretary, \$360; Worker among Creoles, \$400; Good Will Center, Meridian, \$1,000; Teacher of Bible in Jackson College, \$600; Salary of Dr. A. V. Rowe, Secretary Emeritus, \$720; for religious worker at Woman's College, \$200; religious worker at Blue Mountain College, \$200; for M. S. C. W. religious worker, \$1,800; for W. M. U. Training School students, \$2,400; for Seminary students in the three Seminaries, \$3,600 (\$1,200 to each); for Ministerial students in Baptist Colleges in Mississippi, \$4,000; for religious work in the Sanatorium at Magee, \$600; for the writing of a History of Mississippi Baptists by Dr. John T. Christian, \$1,600; for Baptist Sunday School and B. Y. P. U. Convention, \$500; Rev. L. E. Lightsey, subscription man for the Baptist Record and agent for the Baptist Book Store, \$1,500, including expenses; Work among Indians, \$500.00.

## THE FOOTPRINTS OF CHRISTOPHER COLUMBUS

B. P. Robertson, Ph.D., D.D.

The Eighteenth Cruise of Frank C. Clark to the Mediterranean and Europe on the Empress of France left New York February the eleventh. We sailed directly east for two and a half days and then we turned south-eastward toward the Canary Islands. Our voyage to these islands was uneventful and unusually pleasant. During the early morning of the nineteenth we passed the great Teneriffe which is twelve thousand and one hundred and ninety feet high. We could see the

top of the great mountain rising above the clouds. There are seven of the group of the Canary Islands, the most important of which is the Grand Canary. We made our first stop in the Cruise at Las Palmas, on the Grand Canary. We landed early in the morning and spent one day there enjoying its beautiful scenery and pleasant climate. We sailed that night for the Madeira Islands where we disembarked and spent the next day in the splendid city of Funchal. One of the most interesting and beautiful places we visited was this city. Here I learned some things about Christopher Columbus that I have never read in any book, and so far as I know have never been

published. The love story which I learned fills up in a most interesting way the romantic history of his life. We all remember that Columbus was born in the country near Genoa. We visited the old home place while we were in Genoa. We all know further that he became passionately interested in becoming a seaman from his early boyhood days. In some unknown way he became acquainted with Felipa Mouriz, the daughter of a seaman, who lived at Funchal Medeira. It seems that her father was not attracted by Christopher Columbus and he did not wish his daughter to marry him. So he sent her away to the Grand Canary Island, thinking that in this way he would get rid of him. But the young man followed her and continued his suit for marriage and finally won her heart and hand in marriage. After a short time spent in the Grand Canary, with the permission of his father-in-law, he returned with his bride to the Madeira Islands, where they spent the remainder of their honeymoon days in the home of the bride's parents. Christopher Columbus' brother, Bartholomew, had already started the business of making and selling maps in the city of Lisbon, Portugal. Christopher became a partner with his brother, and so he and his bride came to Lisbon to live. A short time after this his father-in-law died, and in his death he bequeathed to his son-in-law all his charts and maps which he had acquired as a seaman. Now in these charts and maps the suggestion was made that there were lands westward and perhaps these lands when discovered would prove to be the East Indies or East India. He became convinced in his own mind that by sailing westward these lands could be reached. So he began to labor with the Portuguese authorities to interest them in fitting out a fleet for such a voyage of discovery. By failing here he made efforts with the Italian people which resulted in nothing favorable. Finally he left his wife and two of children in Lisbon and took his oldest boy with him and went to Spain to make similar efforts to secure a fleet for a voyage of discovery. He went to Spain in 1484 and finally succeeded in interesting Ferdinand and Isabella in fitting out the fleet for the voyage. The fleet consisted of three vessels, namely, the Santa Maria, the Nina and the Pinta. The crew consisted of one hundred and twenty men. Columbus with his fleet set sail from Palos for the unknown lands August 3, 1492. However, the rudder of the Pinta soon needed repairs and he stopped at one of the Canary Islands to make these repairs for more than a month. On September the sixth the little fleet started again on its momentous voyage of discovering the unknown lands to the west. The story of the four voyages of Columbus and the results of the same are well known to us all. We remember that after his few momentous years of discovery in Valladolid, Spain, May 20, 1506, and his remains were interred first in Valladolid, Spain, and then in Seville, and afterwards they were transferred to the Cathedral at San Domingo Cuba. But after Cuba became liberated from the dominion of Spain the remains are supposed to have been removed back to Spain and placed in the great Cathedral at Seville. We visited the Cathedral in Seville and saw the gilded coffin in which they claim that the bones of Columbus rest. We Americans stood before that Sarcophagus with our heads uncovered because of the wonderful part Columbus played in the history of our country. The remarkable thing in the story of the love affair of Columbus was its relation to the discovery of the new world. The seeming little affair of Columbus falling in love with the daughter of the seaman at Medeira resulted in the discovery of the American continent. What great things in history have resulted from small things like this. Let us not despise the day of little things. The discovery of the new world and the planting of true democracy and religious liberty here has been one of the greatest blessings that has come to the world.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison  
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw  
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 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson  
 MRS. HENRY P. BROACH, *White Cross Work*, Meridian  
 MRS. H. J. RAY, *Mission Study Leader*, Grenada  
 MRS. HENRY P. BROACH, *Personal Service Leader*, Meridian  
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson  
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson  
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## OTHER MEMBERS EXECUTIVE BOARD

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 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel  
 MRS. E. W. HEWITT, *6th District*, Summit

## OUR DISTRICT MEETINGS

The W. M. U. District Meetings will be held as follows:

First District—At Flora, beginning Monday evening, March 12, closing Tuesday, March 13.

Second District—Greenville, Wednesday, March 14, three sessions.

Third District—Thursday, March 15th, evening and two sessions March 16th.

Fourth District—Saturday evening, March 17, and two sessions Sunday, 18.

Fifth District—Waynesboro, Tuesday afternoon and evening, March 27, and Wednesday morning, March 28.

Sixth District—Tylertown, Friday, March 30, all day session.

It will be noted that each meeting calls for three sessions. Our District Vice-Presidents are at work on programs; and we expect great meetings at each place. Miss Mather, our Union Young People's Leader, will be with us; two missionaries will be ready to serve; our State President, Mrs. Aven, will plan to be at each meeting to bring us a message on the Campaign; and some brother will bring a message.

We trust that each sister who can possibly do so will arrange to attend her District Meeting.

## PORT GIBSON

The Port Gibson W. M. U. observed the January Week of Prayer with a splendid attendance. The weather was ideal and the sunshine from without seemed akin to the warmth of God's love in our hearts.

Our Union has never experienced a richer season of prayer, our spiritual natures being refreshed, it is with more zeal and fervor that we launch out into the year 1923—that as individuals our lives may count for more in the Lord's kingdom.

The Baptists of Port Gibson have opportunities and responsibilities that we have never known before, and as we "lengthen our cords and strengthen our stakes", it is of necessity that we arm ourselves with the breastplate of faith and love that comes through intercessory prayer.

MRS. M. H. ROGERS, Secretary.

## PLANS AND METHODS AND BOOKS FOR MISSION STUDY

Mrs. Tessa W. Roddey

We plan to enlist and interest every woman in this county in the study of Mission Books; and we seek to develop each woman in the work of building the Kingdom. We believe that Mission Study is the surest and quickest way to do this.

As to the books: We are glad to say that expense in connection with the Mission Study books is optional; of course the books constitute quite an excellent library within themselves; but in case one does not feel like buying the books, they may be obtained from the Circulating Library in Mr. Bull's office at Baptist Headquarters. If sent by mail, postage will be the only expense. We encourage the use of this Library.

As to literature: In Miss Lackey's office there is a ample supply of tracts, leaflets, questions on the various books, etc., and a card will carry questions for any information, and the answer,

with the helps needed, will come to you promptly.

A Mission Study Class may be made very interesting; but many women have more time than others for studying at home, and these may get the books and go ahead with the Study Course as rapidly as desired.

We encourage home study. We also encourage having these books in the home to be loaned to new members, and to young people, who should be encouraged to read and to study them.

Why have a course of Mission Study? some one asked. If a person desired to enter any business a course of study as to the plans and methods and science of that business would be taken if possible to insure success. We feel that all women who love to serve God, desire to serve with the greatest possible efficiency, and co-operation with all others in service. The Courses of Mission Study we offer were prepared by women who have been in the woman's work of the Southern Baptist Convention a long time, and have tried various methods, plans, etc., and have tried to give the plans and methods best adapted to efficient and co-operative service. The business of church, Sunday School, woman's missionary society, and helping with all mission work, is the greatest business a woman ever prepared to enter—the most important work in the world, and the books selected have been found by all who have studied them, helpful, and eye opening along every line of the work of missions. We urge you to try them.

Why not give seals and certificates for Bible Study? asked some one. We would not presume to reward a child of God for reading and studying God's Word. We believe that would be out of our province. We believe, too, that the most important parable Jesus ever taught is the parable of The Sower—who went forth to sow, and so much of the seed fell where it could not bring forth—we believe that a course of study on plans, methods, Mission Fields, workers, Evangelization and the scriptural authority for Mission Study will, in a measure, prepare the soil (hearts) to receive the seed (Word) and cause it to bring forth an hundred fold.

Conditions change, and methods change, and we seek to keep up with the changes, and with our fields, and to use every talent to the best purpose for God.

Jesus said "Lift up your eyes and look on the fields", and we could see very little of the fields with just our two human eyes, and so we have to use the eyes of those who have seen the fields, and have written about them, to enable us to see all the fields and know how to help.

"The Manual of Methods" opens the eyes as to the need for method and system about the work; and "In Royal Service" we have a history of what the women have done since the Southern Baptist Convention was organized. "Stewardship and Missions" teaches us God's plan for financing His Kingdom. "All the World in All the Word" tells us of the scriptural authority for study of missions and fields and workers. "Training for Leadership" tells of the origin and purpose of all the Boards and the needs along all lines, and how varied and urgent the needs, and develops leaders. The greatest need of the Kingdom work is informed, consecrated Leaders.

Paul's great letters to the churches in olden times only taught and helped those who were teachable and willing to learn, and they were so tragically few.

The most beautiful picture in all Sacred History is that of the Five Wise Virgins, with well filled lamps, ready to go right in to the feast, and carry the lights they had ready to the general plan. Power comes from God, but we must get oil, (ready) to use the power, and if it had been God's duty to put oil in those lamps they would have been filled; but it is the duty of the women to keep ready to be used. Mission Study puts oil in the lamps; the heart may desire to be used of God, but the mind has to be informed as to why, and how, and when and where and wherefore.

The beautiful co-operation in problems and privileges, in service and rewards is wonderfully taught in "Laborers together", by Miss Lackey. Now, as to the books for the year: "Southern Baptists and Their Far Eastern Mission" takes the lead, and should, as it informs as to the things and conditions that all should know and help to deal with.

"From Strength to Strength", by Miss Lackey, is also a leading book, and no writer could be found who has had more varied and intimate contact with every phase of our work, and duty, and Home Fields, and this book from her pen will indeed be an illumination as to our strength merging with His strength in the greatest work.

"Neighboring New Americans", by Mary Clark Barnes, is another book from a woman who knows whereof she writes, and teaches us an entirely new line of work for the Home Field.

"Intercessory Prayer" is a revelation of what the sick and helpless can do for God through prayer. A man is told of in this book who was dying with tuberculosis, and yet prayed days and nights for certain places, and dated these prayers in a note book, and after his death a friend found the note book and compared the dates with the great waves of spiritual revivals that had swept the places prayed for.

No more potent plan could have been devised to get us all into the splendid sweep and swing of the great Southern Baptist Convention movement than to have us study "The Combined Reports."

Reports should be made each Quarter: January 31, April 30, July 31, and October 31. Associational Leader makes reports each year to Association, and State Leader makes reports each year to Woman's Convention.

We suggest keeping informed about all fields, and taking a book each year on Africa, Brazil (A Wandering Jew in Brazil is excellent), Mexico, Southern Europe, Argentine, Chile.

And then, too, we need the Evangelization teachings from God's Word, and we have these given in "Talks on Soul Winning", by E. Y. Mullins.

And now, sisters, you have studied how to do business in this world, and in your homes, and about the various things that have interested you, and we ask you now to study with us in this carefully and prayerfully prepared course of study, about the biggest and best business in all the world, the building of the Kingdom of Christ.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### HONOR ROLL, A-1 B. Y. P. U.'s FOR FOURTH QUARTER

#### Senior Unions

B. W. Griffith, First Vicksburg; Union, Pinola Co.; First Hattiesburg; Harmony, Monroe Co.; First Laurel; M. I. T. S. Columbia.

#### Intermediate Unions

Moorhead; Baldwin; Aberdeen; Flora; First Vicksburg; Blue Mountain; Brookhaven.

#### Junior Unions

Davis Memorial, Jackson; Hazlehurst; Flora; Columbia No. 2; Moorhead; Kingston Laurel; First Laurel; Leavell, Brookhaven; Hamburg; Greenville.

#### Unions 100 Per Cent Daily Bible Readings

First Laurel Juniors; Davis Memorial Juniors, Jackson; Brookhaven Intermediates; Aberdeen Intermediates; B. W. Griffith, First Vicksburg; First Laurel Seniors; Leavell, Brookhaven.

#### Unions 100 Per cent Giving to Church

Greenville Juniors; First Laurel Seniors; Immanuel Hattiesburg Juniors; Pontotoc Seniors; Durant Intermediates; Barnett Seniors; B. W. Griffith, First Vicksburg; Union, Panola Co.; Sardis Seniors; Baldwin Intermediates; Water Valley Seniors; Moorhead Intermediates; Aberdeen Intermediates; Flora Intermediates; Hazlehurst Juniors; termidiates; Hazlehurst Juniors; Flora Juniors; Silver Springs Juniors, Pike Co.; Moorhead Juniors; First Laurel Juniors; Mt. Olive, Ok-tibbeha Co.; Wesson Seniors.

Some of these sent in their report too late to get on the Honor Roll that will appear in the April B. Y. P. U. Quarterly.

Moaks Creek and Bogue Chitto.

It was the privilege of the State Secretary to conduct a study course for the Juniors of Moaks Creek church, L.Lincoln County, and Bogue Chitto Seniors during the week of January 7-12. The teachers in the Moaks Creek school gave us an hour each morning from eight-thirty to nine-thirty and the boys and girls came to the church building which is right near the school house. There were a goodly number of these interested boys and girls and such bright fellows, they seemed to learn without the least bit of effort. A very encouraging part of the work there was the interest on the part of the older people. Every morning we had six or eight of these older members of the church most of whom came every morning and took the test at the close of the work. Bro. T. B. Sandifer is the pastor of this splendid country church and is leading the church on to great achievements. He believes in his young people and they believe in him.

Every night during the same week

we had a class at Bogue Chitto, and the interest there was more than ordinary. A large crowd came every night, many of them not to take the course, but just to show their interest in the work of the B. Y. P. U. Miss Clara Brent the B. Y. P. U. director of the church understands the need of the young people and is leading them in a splendid way. Bro. R. D. Stringer the beloved pastor realizes that the future depends on the young people of today, and is pushing the B. Y. P. U. organization. We hope to hear soon that they have at least three thriving B. Y. P. U.'s in this church, they have started right by electing a B. Y. P. U. director, and she will see that the needs are met.

#### Personals

We are sorry to lose Brother and Mrs. E. S. Summers from the state. Brother Summers was pastor at Booneville and Mrs. Summers the leader of the B. Y. P. U. there. They have gone to Campbellsville, Ky.

Mrs. F. C. Abbott, Mrs. F. E. Chilcoat, Mrs. Joe Fox, Mr. Hardy Jones and Mr. G. W. Ford are the first to be sent in who are entitled to a certificate of recognition for five years of consecutive B. Y. P. U. work. They are from B. W. Griffith Union First Church, Vicksburg.

Miss D. L. O. Brack at the last election of officers at Griffith Memorial church Jackson was elected president of the B. Y. P. U., this is a splendid union and deserves special mention.

Mrs. M. Hudson succeeds Mrs. A. M. Donnell as leader of the Blue Mountain Intermediates.

Miss Cora V. Norton becomes leader of the Senior B. Y. P. U. of the First Church, Laurel. She takes the place of Miss Marion Tate.

The Intermediate church, Hattiesburg, has a new Senior B. Y. P. U. organized since the Gipsy Smith meeting, they named the union the "Gipsy Smith B. Y. P. U."

We are glad to learn of the new Junior B. Y. P. U. at Drew. Miss Pauline Kincaid reports the union and gives as the officers the following: President, Thomas Safley; Vice-President, E. A. Manning; Secretary, Bonnie Manning; Organist, Lilah M. Maxwell; Group Captains, Martha Jasper and Charles Safley. Miss Kincaid is the Leader and reports that nearly every Baptist boy and girl in Drew have been enlisted of Junior age in this new B. Y. P. U. We look forward to hearing from them often.

#### THE TROUBLE WITH FRANCE

Wellesley Hills, Mass., Jan. 27.—Since the arrival of the British Debt Commission to the United States, Roger W. Babson has been making a study of the situation from a statistical point of view. His detailed conclusions are dry and uninterest-

ing. The summary which he makes, however, is most enlightening.

"First, let us realize," says Mr. Babson, "that the coming to this country of Stanley Baldwin, British Chancellor of the Exchequer; Montague C. Norman, Governor of the Bank of England, and their associates from the greatest empire in the world, with hats in hands and begging for mercy, is one of the greatest events in our financial history. For centuries Great Britain has been the world's greatest creditor and all nations, including our own, have owed the British Empire billions of dollars.

"The war turned the financial world upside down. Certain great nations like Germany emerged bankrupt; France, the world's greatest investment nation, emerged a debtor; while England, to whom everyone came for advice, now comes to Washington for help. Truly this is the most dramatic economic and financial event in the history of our nation. It also emphasizes the fact that we have a great financial responsibility as well as a great opportunity. Therefore, it is with this thought in mind that we must make our decisions.

"This whole question of reparations," continued Mr. Babson, "is bound up with sympathies, politics, and national feeling. Owing to the latter, without doubt, a great many people in our country sympathize with Germany, and many others, through their love for Ireland, hate England. Frank study of the situation, however, should convince any

(Continued on page 12)

### "As a man thinketh--"

Every man unavoidably creates and unmistakably wears the index of his own true self. From the outward appearance you instinctively judge the man beneath.

Likewise, the product of an industrial institution is a reflex of the purposes and powers of the men behind it.

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Limp Cloth.....	46.00	6.50	.55

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## BAPTIST BOOK STORE

JACKSON, MISSISSIPPI



## THIS GIRL NEEDS HELP

By H. F. Vermillion

Following is a letter from a North Carolina girl. I get hundreds of letters annually expressing the same heart hunger and physical need. The Sanatorium helps as many as possible and sends instructive suggestions to all of them.

"October 3, 1922.

"Dear Mr. Vermillion:

"You were kind to send me the tubercular literature. I enjoyed reading it and it makes me wish I could be kept as sanitary as the pretty pictures.

"I am nearly 21 years old, 5 feet 3 inches tall, and weigh 101; I used to weigh 100 to 115 when I was able to work.

"I have had a cold ever since I was small. I had whooping cough and the doctor used to say that was the beginning of it. My parents were believers in patent medicines, but would have a doctor when I had pneumonia or gripe and the measles. But the 2nd of May, 1921, I had been nursing sister's sick child and was broke down from losing sleep when I got home I had a doctor called he put me to bed, made me stay in my room forty days. He had me keep record of my temperature for him. I stayed up 'till August 11, I took a back set from being too smart and stayed in bed about four weeks. I got able to walk over my room and was gaining flesh and doctor was so pleased with me, but I had the sore throat and mamma said it was the night air and by January she had me in a shell you might say.

"Part of the time I had to get up and dress in a cold room, I couldn't have right attention and in February, 1922 I had gripe and had to be in bed 'till May; I got so I could sit in a chair and pick my banjo and June 9 I like to died with a sour stomach. My doctor was gone and the doctor we had would not do a thing to keep me from vomiting. I got helpless, I had a tough time 'till 3rd week in August they put me on the porch. I commenced to get better and the doctor said three weeks ago my lung seemed better than it had in the whole year. I took cold in my head and it pulled me back but I am gaining strength now. I can sit up in bed to wait on myself and a friend has sent me a rolling chair. Have been sitting in it some this afternoon; at four o'clock I was 98 3-4 normal and my pulse 85. My throat hurts when I talk much and seem like hot flashes go over my face. I feel bad but doctor says my cheeks are too rosy to give up.

"I try to be a good girl as my soul will be saved, and say my prayers good as I know how. I try to keep cheerful and hopeful but it is no joke to be sick and feel in the way, it is so hard to keep from out-doing my strength when the rest are at work. And as little girls will, I have loved a man two years and now can't be with him. It nearly ruined my nerves to give him up and lie here sick and him pass and not allowed to come in. I need cheer and encouragement. Be a good man and do all you can for your patients if it is

God's will I hope to see a sweet day sometime. I hope your Sanatorium will be a blessing in the future, if I had a million dollars I would love to give it for the good of tubercular patients. I'm a Baptist from my heart. I am tithing my pennies. I have had 49 cents give to me since September 1, and I have put 6 cents for God's tenth and saving the other forty for 75 Million pledge.

"Wishing you all good luck and happiness."

Who could read that letter and not be glad to help provide buildings and endowment funds to help the needy sufferers from tuberculosis.

Baptist Sanatorium, El Paso, Texas.

## Covington County Association

At the last annual meeting of the Covington County Association a plan was worked out and adopted by that body which if followed out will put more business in religion. It is proposed that a meeting of representatives from each of the several churches be held with some church in the Association once a quarter, preferably on the 5th Sunday. At these meetings matters pertaining to the advancement of kingdom work will be presented and discussed. The representatives from the several churches will report to his church the question discussed together with the ideas advanced both for and against the proposition under consideration. It is thought that in this way the entire church membership will be informed of the issues pertaining to the advancement of church work and thereby become more enthusiastic in supporting with their influence and money all those causes which are dear to every true Missionary Baptist in Mississippi.

Analysis of this movement indicates that Covington county Baptists are not only putting more business in religion, but that they have put more religion in business. Quite a number of members of our faith and order are making their business the vehicle through which to "carry on" for the Lord.

The Collins church is now forming a voluntary association of laymen who propose to co-operate with fourth and half time churches in the county in providing for a service, either by a preacher or a voluntary layman, on each Sunday. Several leading men have already laid themselves unreservedly on the altar of this service, and it is confidently expected that God will call others into this work.

Your idea of a special correspondent or reporter from each Association whose duty it shall be to report regularly to the Record the doings in his territory, appeals to me as a most desirable feature which you are incorporating in our paper. May we be pardoned if we suggest that the Board arrange with one or more interesting short story writers to furnish copy for at least one good feature story for each issue, containing enough romance, and adventure to have a gripping influence upon our young church members? Of course we must be understood to be unalterably opposed to unclean stories, or any story which does not in some

way press upon the reader some glorious attribute portrayed in the life and character of the Meek and Lowly Nazarene. If we may interest our young people in the denominational paper in this way, the question of circulating the paper in every Baptist home in Mississippi will no longer be a vexing problem, but may be accomplished by easy, but tactful endeavor.

E. E. ROBERTSON,  
Reporter for Covington Co. Assn.

## Whitesburg, Ky.

We have just closed a good meeting at Whitesburg. There were ten additions to the Church. Eight for baptism, one by letter, one by relation, and several reclaimed. The spirit of the meeting was fine. Brother P. S. Rowland of Macon, Ga., who is with the Home Board, conducted the singing for us. He is a good worker. He knows how to reach the children and the training of the children is one thing that we lack up here. The Hardshells and Old Regulars have trained the people through this section of the country that children have no place in the Church life but that when they become grown men and women, if the Lord wants them He will give them a dream to that effect and that is time a plenty to serve the Lord. We have sixteen and seventeen year old girls present themselves for membership and their parents refuse to let them be baptized because they are afraid that the young ladies do not know what they are doing; so I say that we need more men like Brother Rowland in these mountains to show the people what the children can do. He has some open dates and I recommend him to any pastor who needs a good singer and worker.

We ask the prayers of our "home folks" that we may continue in the good work here and that we might win the lost to Christ. This is a good field and if there are those who wish to do mission work let them come to these mountains. The harvest is plenteous but laborers are needed.

Miss Kittie Anderson of Clinton (our home town) is just seven miles below us in one of the coal camps. We see her often. She is doing a great work for the Lord. Remember her in your prayers.

This is our first time, so we will close—hoping to come to see you again.

A. M. TATE.

## A Church With Its Heart in the Right Place

For several years two country churches in the east end of DeSoto county have been pastorless, except for a few months. Some weeks ago the writer undertook to form a field and locate a pastor to live among and work with these people, but failed to form a field that would support a pastor, adequately, and therefore failed to secure the pastor. With a knowledge of the situation the Deacons of the Hernando Baptist Church called a meeting and released Pastor Roth, on full pay, for one Sunday in each month that he might become the pastor of these two churches also. On last Satur-

day and Sunday the writer, in company with Brother Roth, visited these churches and plans were perfected by which they will have two sermons per month each. Brother Roth preaches Saturday night and Sunday at 11 A. M. to the Macedonia people and then Sunday afternoon and evening to New Prospect. The salary paid by these two churches will be used in paying for a car to be used by the pastor in Kingdom work. That is one way to provide a good pastor for country churches. Our full time churches must pay more attention to their brethren in the rural districts and assist in providing them with the pastor of efficiency or the rural church problem will become more complex as the days pass into history.

Pray for and help the country church, and reap a great harvest to the glory of the Lord Jesus Christ.

J. R. G. HEWLETT,  
Charleston, Miss., Jan. 24, 1923.

## Preacher Wants to Return to Mississippi

Rev. O. U. Sullivan, of Seminary Hill, Texas, desires to take up work as pastor the first of June. He is a B.A. graduate of Mississippi College, has served several years as pastor, has better prepared himself for the work by pursuing studies in the Southwestern Theological Seminary and now desires to enter more actively into the work of ministering.

He is thirty-four years old, in good health, and has a wife and three children with good appetites.

Brother Sullivan desires to return to Mississippi and states in his letter, "I am not looking for a soft job, but am willing to work anywhere the Lord opens to me. A place where there is plenty of hard work to do appeals to me. I shall be glad to serve town or country churches or a combination of the two."

Any church or field desiring a good preacher and a consecrated pastor will do well to write Brother Sullivan.

J. R. G. HEWLETT,  
District Two.

## ENDUED TO WIN

By Ben Cox

I have just finished reading Dr. L. R. Scarborough's book, "Endued to Win". I have found it very helpful to me personally, and expect to make much use of it in the future.

While reading it, I found myself many times thanking God that such a book is to be studied by our students. I hope it may have a very wide circulation.

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## BOOKS

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## Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

### Some Facts

Early in December, 1922, I as Superintendent of the Anti-Saloon League of Mississippi sent to every pastor in the state including all denominations except Catholics a return post card self-addressed and stamped. The request to each pastor was that he devote one service on Sunday, January 14, 1923, in recognition of the third anniversary of Constitutional Prohibition. It was thought that the preachers and Christians generally who had worked so long and faithfully would be glad to give to this day special recognition.

Below is submitted the percentage of those who responded by denominations: Episcopalians, 21; Christian, 25; Presbyterian, 25; Methodist, 26; Baptist, 26; Lutheran, 66. Percentage of all, 26. Every pastor in the nation was asked to unite in this service to recount the blessings which have followed the adoption of the Eighteenth Amendment and the Volstead Law; to instruct and inspire his congregation; and to engage in thanksgiving to the God of nations who has crowned our efforts with victory. It is seen from the above figures that only 26 per cent of all the pastors in the state had interest enough to reply to my request though the return card was self-addressed and stamped.

### BAPTIST BIBLE INSTITUTE

Two of the four weeks of the Mid-Winter School at the Baptist Bible Institute have passed. During the first week a series of lectures on "Christian Stewardship" was delivered by Dr. J. T. Henderson, General Secretary of the Laymen's Missionary Movement of the Southern Baptist Convention. These lectures were exceedingly helpful and largely attended.

Dr. T. B. Ray brought to us two stirring and informing messages about our Foreign Mission work.

During the second week Dr. M. E. Dodd, Pastor of the First Baptist Church, Shreveport, delivered five lectures on "The Prayer Life of Jesus." These were unusually scriptural and devotional. He also spoke three times on "The Second Coming of Christ." These lectures were highly enjoyed.

The W. M. U. Advisory Committee, of seven, on the Baptist Bible Institute, held its annual meeting on the 18th. Mrs. W. C. James, on ex-officio member of the Committee, was also present and gave a helpful talk on W. M. U. work.

Dr. W. C. James brought three vigorous and thrilling messages on "Christian Education."

We are glad to give two items not only of vital interest to the Institute but to our Baptist people generally. Dr. M. E. Dodd, whose great church took the first memorial building of the Institute by the payment of \$25,000.00, brought to us not only great messages but the glad intelligence

quest though the return card was self-addressed and stamped.

But with thanks to the 26 per cent that did respond and still with faith in the Lord of hosts, we press on. We are sure that much good, stimulating information was given out, and that much wholesome sentiment and enthusiasm were generated on this anniversary day. One-fourth hard at work is not bad. This is about the proportion of church members that "carries on" in the struggle of righteousness against sin in all our church activities.

Another encouraging hope is that many pastors who could not because of previous arrangements in their work observe the day designated for the celebration will yet at a convenient time hold helpful services with their people on the subject suggested. Such a service will do much good at this juncture when lawlessness is rampant to tone and nerve our people to meet the untrue and even vicious propaganda of the "wets" who seem never to sleep or tire in their evil work. Such services will in a measure prepare our people to throw themselves vigorously into the law enforcement leagues that we hope soon to see organized in every county in the state. If we hold what we have gained, we must act, we must organize.

that one of his good members, Mrs. Robert Thompson Layne, had decided "to contribute \$10,000.00 to the Baptist Bible Institute as a permanent foundation, the income of which shall be used for an annual lectureship in the Baptist Bible Institute on some phase of Christian doctrine and practice in harmony with the historic faith and polity of Baptist Churches.

"The only request we have to make or condition attached to it is that the foundation shall be accepted by vote of the Board of Trustees (Directors) upon recommendation from the faculty that the lectures given on this foundation shall be true to the inspiration, authority and sufficiency of the Holy Scriptures, to the virgin birth, deity, substitutionary death, bodily resurrection and Lordship of Jesus Christ, to the doctrine of the salvation of man by grace through faith, and to the New Testament churches as self-governing bodies, spiritual in nature, democratic in organization and missionary in spirit and practice."

The faculty is heartily and unanimously accepted the gift with expressions of genuine gratitude to Mrs. Layne for her thoughtful and practical generosity, and to Dr. Dodd for his fraternal co-operation. Dr. M. E. Dodd has been invited to deliver the first series of lectures on the Layne Foundation, and Mrs. Layne has a cordial, standing invitation to come and visit the Institute as its guest.

The announcement of the establishment of this foundation sent a thrill

of gratitude to the hearts of hundreds of Baptists who filled our great auditorium.

It will be gratifying to our Baptist people to know that the quality of work done in the Baptist Bible Institute is recognized by Tulane University, which has a student body of more than four thousand and whose President, Dr. A. B. Dinwiddie, is also President of the Association of Southern Colleges. An official communication from Dr. Edward A. Bechtel, Dean of the College of Arts and Sciences of Tulane University, states that the following work of the Baptist Bible Institute will be accepted under the usual conditions for credit at Tulane: English, two classes—total of four hours per week. History, two classes—total of five hours per week. Religious Education, three hours per week.

In Modern Languages credit is given for the first and second year's work in Spanish, Italian and French. Credit for additional courses open to consultation with the Professor in charge at Tulane.

Credit in Greek and Hebrew will be evaluated in accordance with the length of time to the course. The above designated work is credited hour for hour by one of the greatest universities in the land. This is done after thorough examination of the quality and extent of the courses for which credit is given. To put it more concretely there are sixteen classes in the Baptist Bible Institute, representing fifty-one hours' class work per week, for which credit is given in Tulane University.

B. H. DeMENT, President.

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## The Baptist Book Store

Jackson

Mississippi



(Continued from page 9)

disinterested party that Germany is in the position of a burglar who attempted a colossal steal but was caught and defeated in his plans. Irrespective of the question of punishing this burglar, all must admit that he should make amends for the goods which he partly got away with and destroyed. France, therefore, should not be criticized for insisting that Germany restore, as far as possible, the property which was destroyed and damaged in her attempt to burglarize. Every disinterested party must admit that this is reasonable. France is asking of Germany only what any one of us would ask of a neighbor who attempted the same thing in our community.

The reason that France has recently lost sympathy in her negotiations with Germany is due to the fact that she is going at her problem in the wrong way. France's difficulty is that she is consistent. She wants a certain economic law apply to her but wants to suspend it in the case of Germany. Perhaps this is more or less true of all the allies, especially when they say that they cannot afford to pay their indebtedness to the United States. Yet when one looks at the statistics he finds that England, France, Italy, and all the allies combined owe the United States only about ten billion dollars, while they are demanding of Germany alone reparations of over thirty billion dollars! Of course, if Germany can pay any such amounts as France demands, there is absolutely no doubt but that England, France, and the rest of them, can very easily pay a smaller amount to the United States. President Harding and his Cabinet, and all others who have looked into the matter, evidently appreciate this situation.

Up to the present time, England is the only one of the allies who has made an honest attempt to return any money to us. England is paying interest on its indebtedness while the other countries have sent us practically nothing. It is true that England has a commission here today pleading mercy; but we should be fair with England and recognize that she has made her payments thus far in accordance with her agreements. As to what we will eventually do with these foreign debts cannot be foretold at the present time. Certainly it would be useless to cancel them today and have these European nations go on another great spree or spend our money playing military poker. If, however, these nations would repent of their sins, disband their armies, and live honestly and decently, I believe the United States would be glad to cancel the indebtedness or do anything else which would truly help. On the surface, the difficulty with Europe is financial; but a statistical study shows very clearly that the real trouble with Europe is spiritual. Before we, or any other country, can help France, the European nations must change their purposes, motives, and attitude toward God and one another.

"Until this time comes I cannot advise anyone to buy or even hold

European securities. After paying for the bare necessities of life Europe has a surplus which it can use either to maintain armies or pay interest on its indebtedness, but it has not surplus enough to do both. Europe is a good deal like the steamboat on the Mississippi which Abraham Lincoln used to tell about. The boiler capacity was enough to blow the whistle or to run the boat, but not enough to do both. When the whistle blew, the boat had to stop. At the present time Europe seems to desire to whistle rather than run. Until Europe changes its desires and puts its energies on running instead of whistling wise investors will not

hold European securities. On the other hand, I believe that when Europe quits squabbling and settles down on an honest effort to produce, these European securities will be perfectly good. This is true not only as to the money owed by Europe to the independent investors of this country, but it also applies to the ten billion dollars which are owed to the United States, because these debts all combined are less than France claims Germany alone is able to pay to her.

"This is why foreign exchanges are so little disturbed and business continues to be good. Even the marching of French troops into Germany seems to affect our markets very little. The Babsonchart now above the X-Y lines indicates that general business stands at 2% above normal which is very good for this time of year. From the head lines in the papers, one would think Europe is going to smash, and England into bankruptcy.

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#### YOU CAN HELP

relieve this awful distress by generous gifts to Foreign Missions while you live, and

#### IF YOU WILL

by making your will and in it giving to the Foreign Mission Board of the Southern Baptist Convention such a part of your estate as is a just proportion to these vast numbers of destitute people and their incomparable need.

#### IF YOU WISH

you may specify in your will that the money or property which you give to Foreign Missions shall be used as soon as it is available; or you may specify that it shall be made a permanent fund, the annual interest only to be used; and, if you wish, you may designate the use of your bequests for any of the following objects on the foreign fields:

1. Evangelistic Work by missionaries and native Christians.
2. Education, including academic and theological.
3. Missionary residences and church buildings.
4. Hospitals, doctors, nurses and medicines.
5. The printing and circulating of Bibles, Testaments and other Christian literature.
6. Orphanages and the care of the millions of homeless and hungry children.
7. Or, your will may specify that your bequest shall be used for Foreign Missions simply and leave the Board free to use it where it is most needed and will do most good. Foreign Missions includes

all the above departments of work with which we are familiar at home.

#### AN AUTHORIZED AND COMPETENT AGENCY

The Southern Baptist Convention has constituted the Foreign Mission Board and qualified it to be the agency to receive and administer the gifts and bequests of Southern Baptists for Foreign Missions. The Board's Five Million Dollar Charter, issued and guaranteed under the laws of Virginia, makes it as safe as any five million dollar bank or trust company in America, and it is administered by a capable and representative body of men and women who are familiar with Foreign Mission matters, who make no charge for their services, and who are subject to the denomination at all times.

#### THEREFORE,

make your will without delay and give a just proportion of your estate to the greatest and neediest religious work in the world.

If, in addition to making your will, you have money upon which you wish to draw interest for your support while you live, without paying commissions, invest in the Foreign Mission Board's Annuity Bonds.

In writing your will remember that the legal title of the Board is the **Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.**

Correspondence solicited.

J. F. LOVE,  
Corresponding Secretary,  
Richmond, Va.



## East Mississippi Department

By R. L. Breland

### Justice to All

Justice is just to all men alike, whether they be white or black, Jew or Gentile, American born or foreigner, Catholic or Protestant. For justice we as Baptists have always stood—simply this and nothing more. Baptists ask no special favors of the state or nation, all they ask is that all be treated justly, and that all be given equal privileges. If this is done no kick will be coming from our side of the house. Baptists seek no place or position in state or national affairs, because they are Baptists. In fact, Baptists have fought, bled and died for complete separation of church and state and for political and religious liberty to all men everywhere, and Baptists are more nearly responsible for our present nation with its liberal laws of freedom than any other people on earth. The Constitution of our republic was inspired by and patterned after the constitution of a little Virginia Baptist church.

I have said all this that I might say something else. I notice that our Mississippi Supreme Court has ruled that the Baptist Office Building is taxable and that taxes must be paid on it for the past years. It is not my purpose to find fault with this decision, for I take it that the court was within the law when it so decided. I am personally acquainted with several of the members thereof and know them to be honest and capable, striving to do the right thing; but what is peculiar is the fact that other buildings of similar nature and used the same way, owned by religious denominations and benevolent institutions, are not taxed. The Elks, Masons, K. of P.'s, Catholics, Methodists and others are owners of offices, lodges and such like buildings and not a cent of tax do they pay. I am a member of a lodge that owns a large temple which is rented out in part for at least \$75.00 per month on which no tax is paid. Now if Baptists are required to pay tax on their office in Jackson because a few offices are rented the proceeds of which go into mission work, let our Revenue Agent see that all other properties in the State are put on the tax roll, and let justice be done to all alike. Justice is all Baptists ask.

My own feelings in the matter of taxation are that every lodge, office building, church or dwelling belonging to any denomination or benevolent institution should bear its just proportion of the burdens of taxation. Too much property is escaping under the guise of religious and benevolent institutions that is really turned into profit for personal ends. Let every preacher, priest, school teacher, etc., pay tax just like everybody else. I believe it is a union of church and state to relieve church property of taxation, and Baptists

hate such union. Let our legislators act accordingly.

### Notes and Comments

News has reached us that Rev. E. J. Hill of Oakland, Miss., is or has been seriously ill. We trust it is a mistake, and if it is not, that he is well by this time.

Rev. A. B. Culpepper writes that he is the pastor of seven churches this year, viz: Ocobla, Mt. Nelson, Oak Grove, Neshoba county, Bluff Springs and Zion, Kemper county, Mt. Hebron and Mt. Nebo, Newton county. Brother Culpepper is a useful and busy preacher.

Brother J. A. Dossett, Sanford, Miss., writes again requesting letters and reading matter be sent him. He is specially desirous to read Dr. Christian's "History of the Baptists." Will some one who has this book send it to our brother for a while? He is bed-ridden and has been a "shut-in" for 22 years. So he can only read and while away the hours. So send him a word of cheer and some books and magazines to help him in his loneliness.

Much of the best Baptist history is being lost by the carelessness of church clerks. The old records are usually destroyed or allowed to waste. Thus much of the history of our older churches is lost. Recently I have had occasion to look up some matters in the early history of two of the oldest churches in this part of the state. In neither instance could any of the record books be found except the one now being used and it was of comparatively late beginning. Each church should see to it that every act of the church of any importance is recorded and the records carefully preserved for history.

### REFUGEES FROM RUSSIA IN GERMANY—A SECTION OF BAPTIST EUROPEAN RELIEF

Dr. Rushbrooke, Baptist Commissioner for Europe, has received the following letter:

"Regarding the year's activity on behalf of Russian refugees I report to you the following, assuming that you consent to my omitting all minor details, and to my giving you a description in outline of the matter:

The great camp for the Russians (Ruckwandererlager) on the Lechfeld is still overcrowded. More than 250 Baptist and Baptist-Mennonite families are there. We made an agreement with the Bavarian Government that these families should be housed in a special section of the Lechfeld camp in barracks. In co-operation with the Red Cross we provide for the families. Provision is made in the following manner: we are having the vast plain, formerly used for the training of troops, ploughed and tilled by tractors, and have already this year had somewhat of a harvest. Most of the men are occupied in this farm work. They earn in this way their bread and can earn a large portion of the keep of their families. When the whole of the enormous field will be under cultivation, which will take several years, we shall try to make

possible the division of it into small settlements.

A group of families who could not come into consideration for farm work we took to Gronau, near the Dutch frontier, where they found occupation in a large cloth mill, which pays them well and they are provided for. We used considerable means in helping them to establish their modest households, built for them a Baracke as a meeting-place, and in other ways cared for them in every possible way. The expenditure for this was rather high.

Since on the Lechfeld there also are many widows with children, and girls who have no relatives, who cannot well be used for farm work, we established a home industry by ordering twelve large machines driven by electricity, and by appointing an expert to train women and girls in making underlinen and gowns, we have given these occupation also. This department has only been completely established last month, and naturally, as can be seen from the accounts, considerable sums have been used for it. The investment of money in objects of material value is the most productive in Germany from a business point of view, and we have done everything humanly possible in this direction.

Besides this we are making plans how we can arrange an industry for old men and old women, who can be given occupation neither in agricultural nor home industry. I hope to be able during next week to complete the transaction of buying a large piece of ground on the Lech upon which willow trees are growing so as to begin this industry of basket making.

So we are well on the way to secure for the various classes of these poor refugees occupation and a livelihood. It will be undoubtedly the merit of the Baptist Alliance and its Commissioner to have undertaken this truly great work.

From information received I learn that in the 22 other refugee camps (Ruckwandererlager) which are to be found here and there in our country, there still are many Baptists who know but little about us and are leading miserable lives in loneliness and shy anxiety. We have, therefore, temporarily engaged a pastor, whom his church is no longer able to provide for, so that he may visit these camps in order to look up Baptists and Mennonites and other Christians, and try first of all to bring them into membership with the churches nearby, and beside that recommend to us families suitable for transference to the Lechfeld.

In submitting my report on this year's work I conclude also a chapter of great personal labour and exertion, and in the name of the Lechfeld community I thank the American and British Baptists and yourself, dear Brother Rushbrooke, very heartily for your magnanimous readiness to meet the need, and I wish all who have made sacrifices for this cause the gracious blessing of our Heavenly Father.

Saluting you in the Love of Christ,

Yours,

(Signed) F. W. SIMOLEIT.

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# SEMINARY B. Y. P. U., SEMINARY HILL, TEXAS

Mississippi Has 15,000 B. Y. P. U. Members

(By Lewis A. Myers)

The Southwestern Baptist Theological Seminary places great emphasis on the practical side of Seminary work. Opportunity is given for development in all kinds of practical Christian endeavor. Sunday School Superintendents, Mission Boards and Training Schools look to the B. Y. P. U. for teachers, for mission field workers and for students and the Seminary Federation feels keenly this call for leaders. The Southwestern Seminary through its School of Education is placing special emphasis on B. Y. P. U. work, having enrolled during the past seven years 48 men and women who are now engaged in mission work in Home and Foreign Fields. Effective work, however, is not restricted to Seminaries. During the twenty-nine years of B. Y. P. U. work by the Baptists of the South more than 10,149 unions have been organized with a total membership of 334,158. Reports show that this is the outstanding religious development of the decade and that the progress is to be credited to all of the states of the Convention. Mississippi, for instance, is among the five leaders with 500 organized unions and a total membership of 15,000.

It is in the thoroughly organized units—the scholarship of leaders, attendance percentage and the efficiency standard rather than in the Federation enrollments that the strength of the Seminary Unions is to be found. The Seminary Federation stands a peer in conducting one of the largest Local Study Course Classes ever conducted in the South. The three Federations of the church have just completed a course in which 267 successfully passed the test required for awards. This means more than 80% have completed in the course at least one of the ten next offered by the Sunday School Board. It also means that the Seminary Federation exceeds the standard requirements by 30%. The Seminary's claim to leadership is further shown by the fact that 95% of her B. Y. P. U. membership hold the B. Y. P. U. Diploma. No other unions have thus far challenged this leadership.

The unions of the three Federations are divided: Four Junior, two Intermediate and four Senior. Professor T. B. Maston of the Seminary, a B. Y. P. U. Leader of wide experience, has the direction of all the work. Other General Officers are: Associate Director, Secretary, Treasurer, Chorister, Pianist and Publicity Director. The election of a General Publicity Man is one of the pioneer steps of the union. This official makes an advance report of all the meetings of the unions to the local papers, embracing in the report the programs, the efficiency standing and the general grade of each leading union during the week.

B. Y. P. U. work in the Seminary

to some extent must be demonstrational. Its work is to train leaders and it must for this reason be a model in every respect. In this the Seminary Federation has not failed. While the spirit of enlistment is continually stressed, the big emphasis is not placed thereon but is placed on the records. Members are graded by the "Eight Point Record System" of the Standard of Excellence. The points with their grades are as follows: Present at unions 10%; on time 10%; on program once per month 15%; lessons studied 15%; one text of the Study Course successfully completed during the year 10%; daily Bible readings covered 15%; attended preaching during the day 10%; and Doing Systematic giving 15%. The plan of organization makes the Associate Director Senior Federation President. Each of the unions of the Federation has its respective President, Secretary, Treasurer, Quiz Leader, Chorister, Pianist, etc. The thoroughness in organization of the groups make them miniature unions within themselves. The Junior, Intermediate and Senior Federations are organized on the same basis.

On entrance in the union meetings each individual makes out his report on a card specially prepared and hands this card to his group captain, who makes up her report from the cards of her group and passes this assembled group report to the Union Secretary. The Secretary assembles the report of the four group cards on a Union card, and passes this Union report up to the Federation Secretary to be entered and reported at the Federation meeting. All these reports are made up within five minutes after the unions assemble.

Unions all meet and close at the same time on Sunday evenings. Seminary recitation rooms are used for meeting places and at 6:00 o'clock P. M. all unions gather, spend 20 minutes in opening period, 30 minutes in discussion of Quarterly Topic and 10 minutes in closing exercises. At 7:00 o'clock the entire Federation assembles in the Church Auditorium, where the reports are read, group expressions are made and business of a general nature transacted. Each union arranges a Quarterly Social and a Quarterly Special Program. Keen interest has kept the Federation Banner moving from one union to the other. Often the Unions are 100%.

## Breckenridge Meeting

We have just closed our first meeting for the new year at Breckenridge, Texas. This is a wonderful city "in the making" right in the heart of the greatest oil field in Texas. It reminded one very much of the building a great camp during the war. Every thing hustling and building. Streets are being paved, great buildings being erected. Three most wonderful school buildings have been completed. The Baptist church has a great church building. It is wonderful how they jumped in and grasped the situation and have a truly great church. People came and are coming there from all parts

of the world. In the last three years they have had more than two thousand additions. A. J. Morgan is one of the greatest pastors and hustlers I ever saw in my life. He has been equal to the occasion. His church has spent as much as one thousand dollars per month in caring for the poor, sick and stranded. The first week we had a great meeting, but the second week was hindered by the weather and sickness. There were 54 additions. We will go back for another meeting in May. We are now at the north end of this same oil field at the beautiful town of Graham. They have a great church here and we are having a great start. We go from here to Vinton, La. We have one open date between now and the Southern Baptist Convention we would like to put in Mississippi. Pray for us.

E. D. SOLOMON.

Graham, Texas.

Permanent address New Orleans, La.

## A STATEMENT OF FACTS AND AN APPEAL

Dear Brethren and Sisters in Christ Jesus:

Will you permit me to tell you some facts which I believe will interest you and which you will appreciate? The facts are these: Holly Springs Baptist church, in Holly Springs, Mississippi, is right now the most important local matter that confronts Mississippi Baptists and the Baptists of West Tennessee. This is a fact because Holly Springs is a center, with the Presbyterian Synodical College located here, which brings girls and visitors from all over the state, and from other states, and the condition of the Baptist church here speaks against the Baptists as a people everywhere those girls and visitors go.

This is the only town in the state of Mississippi where there is an established denominational school that has not in it a good, well equipped Baptist church house large enough to accommodate those who want to attend the services and to speak favorably for the denomination as a leading, progressive people. Here our church house is so small that the president of the college cannot bring the girls in a body to our services, neither can the public school ever have its annual services in our church, nor can we have a thanksgiving service for the town, therefore our condition speaks against the Baptists as a people. Others naturally think that if the Baptists were an active, progressive people they would not permit their cause to be cramped and hindered in such an important center by lack of a suitable house of worship.

Quite a number of girls from Baptist families come here to school and it must be exceedingly humiliating to them to see the Baptists in such a little house that the girls of the school cannot attend the services in a body, while the other churches have large, splendid auditoriums.

## IN MEMORIAM

Rosa Lee Farlow Hudson

Sister Rosa Lee Farlow Hudson, wife of Brother R. L. Hudson, passed to her resting place Friday morning, January 12th. They were married about 21 years. She has been a member of the Baptist church since a young girl.

Funeral services were conducted at her home church, to which she was so much devoted. Her body was carried to the country at Terry, where the Eastern Star had their impressive ceremony. The body was gently laid away and then the ladies of both Georgetown and Terry covered the grave with beautiful flowers.

She loved her home, loyal to her church, and faithful to her God. She will be missed not only by her loved ones but the community, as she was loved by all.

She leaves to mourn her death a husband and two children, three sisters and one brother.

"God doeth all things well". So we bow in humble submission to His will, yet we shall sorely miss her.

M. P. JONES, Pastor,

Georgetown, Miss.

Mrs. Laura V. Spinks

At her home in Shubuta, Miss., on the morning of October 12, 1922, the gentle spirit of Mrs. Laura V. Spinks left its tenement of clay for the "house not made with hands eternal in the heavens."

In her going the Baptist Church, the Woman's Missionary Society, and the Sunday School have lost a valued member, while she has left the impress of her beautiful life upon the whole community.

She was the last of a large family, being the daughter of Rev. T. J. Hand of Kemper county, who did much pioneer work in this state and Alabama in the fifties and sixties of the last century.

Her body sleeps beside that of her noble husband, Dr. J. C. Spinks, while her spirit is rejoicing with his in the Beautiful Home of the Soul.

(MRS.) GEORGIA D. PHILLIPS.

The Baptist girls have been very loyal to us while here, but we know the conditions must make them undervalue the cause we love.

Our house is so small that we cannot have a large gathering of any kind. We have to hold most of our revival meetings in the court-house and that speaks against our church and against the Baptists as a people; and our Sunday School so crowds our house that one class disturbs the other and discourages both teachers and pupils. The fact is, we have gone just as far as we can go in Sunday School growth without more room, and it is awfully hard to hold what we have under the hindering



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## Hudson

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that we can- nering of any most of our court-house t our church as a people; o crowds our disturbs the oth teachers is, we have e can go in without more hard to hold e hindering

conditions. Opportunity knocks at our door and responsibility presses upon our hearts until our souls tremble before God; yet we just cannot, by ourselves, meet the need.

We feel that the great denomination which we represent in this great center has suffered long and is suffering seriously now because Holly Springs Baptist church, because of its limited conditions, misrepresents it to the people, and we know that numbers have been lost to the cause we love because of conditions here. We have as good band of poor people as can be found, and they are doing their best, giving seemingly every cent they possibly can, but they just can't meet the need. We have plans already bought and paid for for a new house, J. E. Green's best plan for space and work, which finished will give us 30 rooms and an auditorium that will seat 700 people; and we have the very lot we need, on College street just one block from the square, and we have contracted for part of the brick and engaged Mr. Chastang to do the building, and hope to begin in the early summer, but we are bound to have help if we build.

The State Board knows the condition and feels the need. It feels it keenly because it knows how the condition in Holly Springs has spoken against the cause in all this section for years, therefore it has promised us \$1,000 this year, but we need the help of every Baptist and every friend that we may build a house that will meet the needs of our Master's cause and glorify His name. A house that will give the Baptists here a chance and show to the people what Baptists really are.

Somehow Baptists never got started right here, therefore have dragged along down the years while the other churches have prospered, and this has caused many who came here from Baptist homes to go to other churches, but now God is blessing us. He has set before us an open door, and if the Baptists elsewhere will help us to build a house worthy of His cause and suited for the work before us, rightly representing the Baptist denomination to the people, it will not be many years until the Baptist church in Holly Springs will speak for the denomination to the glory of our God.

Besides the tremendous importance of the Baptist church here because of the facts stated, Holly Springs Baptist church must provide to furnish a home for all of the Baptists in central Marshall county because there are so few white people left on the farms that they just cannot maintain churches in the country.

Beloved fellow helpers to the truth, there is nowhere a condition just like this, or one of greater importance to Baptists. I came here with the consciousness of the condition and the exceeding need, feeling that the cause of our Lord was in tist conditions in Holly Springs, and crying out for enlargement of Baptist had been crying for years for up-building that this important center might not speak against the Baptist people to all who come this way. The Baptists here see the condition

and feel the need, and we see the hand of God beckoning us on. We honestly believe that He who died for us all wants us to lift His cause here up to the standard that His truth demands. We can do it by His grace and your help. If each one who reads this, or to whom it is sent, will just send us the gift which his or her heart prompts him or her to give, we can build the house and go on with the great work before us, and speak to all who come this way as a true representative of what Baptists really are.

Personally, I have never asked outside help for any church I ever served until now, during a ministry of 44 years, and were this not a matter of such tremendous importance to the Baptists as a people in all this section I would not do so now. But as the cause of Christ in all this section of the country is suffering because of Baptist conditions here, causing many to undervalue the Baptist churches wherever they go, I come to ask every Baptist who reads this to help us meet this tremendous need.

Just send any amount you want to send to The First Baptist Church, Holly Springs, Miss., and we will thank you and pray God to bless you, and put your name on the list of those who help us in this time of need for our Master's cause. If you want to investigate the facts given before sending us your gift, write to Dr. W. T. Lowrey, Blue Mountain, Miss., or to Dr. R. B. Gunter, Jackson, Miss., or to Rev. Roland Q. Leavell, Oxford, Miss., or to Dr. Ira B. Seale, Dr. L. A. Barnett, Dr. W. C. Sandusky, or Mr. R. L. Tucker, Mr. C. W. Bonds, Mr. J. C. Ryan, Mr. S. C. Lowrey, Mr. G. S. Stroup, Holly Springs, Miss. These are the deacons.

I appeal to you, my Christian brethren and sisters, not for my sake, nor for the sake of Holly Springs church because I am serving it, but for the sake of the Baptist cause which we represent in all this section of country.

May God bless you and help you to know that this is an unselfish appeal and help us all you can. Ask any body who knows about us and you will be moved to help. Pray for us to succeed, and write to us if you will.

Earnestly and sincerely yours,

E. L. WESSON.

## TO PREVENT LYNCHING

The Governors of thirteen Southern States have appointed a Southern Law and Order Commission. The three-fold purpose of this Commission is:

1. To draft a model bill for the prevention of lynching;
2. To secure its passage in each Southern State legislature;
3. To create public conscience for law and order by a campaign of publicity.

The Commission appointed at the request of the Executive Committee of The Southern Cooperative League is:

Alabama—Major Harwell G. Davis, State's Attorney General.

Arkansas—Ex-Gov. Charles H. Brough, Little Rock.

Georgia—Mr. W. Woods White, Atlanta.

Kentucky—Mr. McKenzie R. Todd, Federal Land Bank, Louisville.

Louisiana—Judge John N. Sandlin, member of Congress.

Maryland—Dr. Eugene Jones, State Senator, Kensington.

Mississippi—Mrs. N. D. Goodwin, State President United Daughters of the Confederacy.

Oklahoma—Judge J. R. Keaton, former Judge of the Federal Court, Oklahoma City.

South Carolina—Ex-Gov. Robert A. Cooper, Federal Farm Loan Board, Washington.

Tennessee—Hon. Wade Hampton Cooper, Washington.

Texas—Dr. H. T. Musselman, Dallas.

Virginia—Mr. John P. Saul, Jr., Salem.

West Virginia—Hon. Wells Goodykoontz, member of Congress.



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Scientific investigations now show that both *Potash* and *Magnesia* are helpful in combating plant diseases.

All the *German Potash Salts* that are used in Cotton fertilizers contain soluble magnesia.

If you will insist on having your fertilizer contain at least 5 per cent of *Potash* derived from *Genuine German Potash Salts*, you will secure at the same time enough magnesia to insure against plant diseases due to magnesia hunger.

For *Tobacco*, and for those *Fruits* which are injured by Chlorin, the fertilizer should carry 10 per cent of *Potash*, derived from *Sulfate of Potash* or from *Sulfate of Potash Magnesia*.

Use the latter if your Tobacco leaves are not sound.

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For Discussion Mississippi Baptist Program

One Night and One Day Each

## PLACES, DATES, AND PASTORS IN CHARGE

PROGRAM	McComb City, 1st J. W. Mayfield, Pastor March 6-7	Jackson, 1st W. A. Hewitt, Pastor March 7-8	Hattiesburg, 1st W. F. Yarborough, Pastor March 8-9	Greenwood, 1st J. W. Storer, Pastor March 5-6	West Point E. J. Caswell, Pastor March 6-7	New Albany, J. F. Tull, Pastor March 7-8	Meridian, 1st L. R. Christie, Pastor March 8-9
<b>EVENING</b>							
7:30 Devotional	J. A. Taylor	Webb Brame	Chas. F. Austin	W. E. Farr	A. B. Metcalfe	Wayne Alliston	R. S. Gavin
8:00 Address or Sermon: The Baptist World Program	A. F. O'Kelley	B. H. Lovelace	L. G. Gates	R. B. Gunter	R. B. Gunter	R. B. Gunter	H. M. King
<b>MORNING</b>							
9:30 Devotional	W. R. Cooper	J. P. Harrington	J. N. Miller	N. W. P. Bacon	A. T. Cinnamon	R. Q. Leavell	C. M. Morris
10:00 Place of Prayer in Our Program	W. A. Borum	S. G. Posey	J. E. Willis	J. H. Hooks	J. M. Walker	T. W. Young	L. R. Christie
10:30 Practical Points in Our Program	N. T. Tull	N. T. Tull	N. T. Tull	J. R. G. Hewlett	H. T. McLaurin	R. A. Kimbrough	H. T. McLaurin
11:30 Address: Objects and Issues of the 75 Million Campaign	D. M. Nelson	J. P. Williams	J. L. Low	H. L. Martin	J. D. Franks	A. J. Dickinson	D. M. Nelson
12:30 Lunch							
<b>AFTERNOON</b>							
2:00 Devotional	J. B. Quin	Thos. L. Wooten	Theo. Whitfield	S. G. Pope	H. B. Williams	E. B. Hatcher	E. H. Garrett
2:30 The District Association as a Factor in Our Program	Owen Williams	T. W. Green	M. P. L. Love	J. W. Lee	J. D. Ray	J. F. Tull	R. L. Breland
3:00 How to Make a Success of the Spring Cash Campaign:							
1. Value of the Special Day in the Sunday Schools last Sunday in March.	J. E. Byrd	J. C. Greenoe	W. S. Allen	W. H. Morgan	W. E. Holcomb	C. R. Harwood	W. R. Beckett
2. Value of the All-Day Rally in Every Association in March.	C. T. Johnson	R. L. Wallace	H. H. Webb	D. A. McCall	J. F. Sansing	J. L. Robinson	E. E. Huntsberry
3. Value of the All-Day Meeting in Every Church Regular Preaching Day in April.							
4:00 Consecration Service	J. G. Gilmore	M. O. Patterson	A. S. Johnston	J. A. Barnhill	N. A. Edmonds	Chas. Nelson	J. H. Newton
Adjourn	R. H. Purser	D. W. Moulder	B. Simmons	I. P. Trotter	J. A. Rogers	E. L. Wesson	W. H. Thompson

GOD IS CALLING MISSISSIPPI BAPTISTS TO A GREAT TASK

LET US GO FORTH TO WIN IN HIS NAME